

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION.

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MISSIONARY INTELLIGENCE.

From the Am. Bap. Magazine.
MR. KINCAID'S JOURNAL.

[Continued.]
Opposition from Idol Makers.

Key-ang, April 24. Before sunrise, Ko Shoon and Ko San-lone went into one part of the town, and I went into another: we had large assemblies, and continued discoursing with them till about nine, when we returned to the boat for breakfast. I found a man pretending to be a government man, had been threatening in an angry manner, the foreigner who owned that boat; tried to get the boat loose from the shore, and said we must all leave instantly, or be sent back to Rangoon. The alleged crime was, giving books, and preaching heresy in the city. I felt a little agitated at first, fearing, possibly we might be sent back to Rangoon, and thus a deadly blow be given to inquiry. After weighing the subject, and committing it to Him whose cause we have been advocating, I felt resolved to remain and know the worst; but no further message came. I then sent a man to call the person who delivered the angry message, but he would not come; and finally confessed that the governor had no hand in it—that some men who made idols put him up to it. We continued till 12 o'clock, and some hundreds heard the gospel of Christ. In the upper part of this town are some of the most extensive fruit gardens that I have seen in India. Passing through a few small villages, at evening we came to Sike-tha, a small village of 50 houses, on the west bank; and Ta-loke-mu, of 150 houses, on the east bank. Here we found the people simple hearted, and anxious to hear and read. We gave them 60 tracts, and taught them till eight o'clock, in the evening. The Arracan mountains are about 12 miles from the river, and half way is a large town, besides small villages the whole length of the road. We sent to the large town 15 tracts, St. John's Epistles, the Balance and Investigator, of each an equal number. This is like casting bread upon the waters; but may be the Lord of Hosts will bless these feeble means to the salvation of some precious souls.

Idols in the Arracan Rocks.

April 25. To-day, the country assumes a different appearance. We are about leaving the great delta behind us, which appears to be a country redeemed from the ocean by the soil being washed from high districts. New rocks and stones begin to show themselves. At one place, a spur of the Arracan mountains reaches the river, and presents a bold perpendicular front of unbroken rock, 150 feet from the level of the water. From the opposite side of the river, we observed niches cut in the rock, and idols placed in them one above another. I felt anxious to examine this work, and accordingly crossed the river, and ascended 134 steps cut in the rock; but the ascent was so nearly perpendicular and appeared so perilous, that we returned without reaching the top. I was surprised to find these niches to be rooms 8 or 9 feet high, and large enough for 6 or 8 persons to sit in. There are a great number of these rooms: I could not spend time to count them; and the labor must have been very great, as the rock is of the grey calcareous kind, and many of the idols, twice as large as life, are carved out of the solid rock. This whole work bears the marks of age, and it will long stand, a monument of Satan's cruel and deadly reign.

Tong-to-bo. Before evening, reached Tong-to-bo, a large village on the west side of the river. News soon spread in the town that a teacher of religion had come: several hundreds, probably out of curiosity, gathered around us, and heard the word of God. To those who appeared most affected with the truth, we gave tracts.

April 26. Passed many small villages, and one very large town without being able to do any thing, on account of the heat. Towards evening, left the boat, and visited two pleasant little villages. The villagers came around us, old and young, and heard the words of eternal life. Here they are all husbandmen. Long after dark we reached Ka-thay, a city of twelve or fifteen thousand souls, pleasantly located on the east side of the river.

Great encouragement at Ka-thay.

Ka-thay, April 27. Early this morning we spread ourselves through the city, and in no place have I seen the people so anxious to hear. It seems as if they were moved by one common spirit to inquire about the Christian religion. I gave the governor the Scripture in tracts, the Balance, View, Investigator and Chronology. He received them kindly. One of the government men, who has recently been to Ava, says he heard much about our books, and one of them he heard read. Ever since, he has been anxious to get some of the books. He called all his men, told them to ask for books, and read about the Eternal God. This man says he has long had doubts about Gaudama's religion, and these were increased by hearing two or three great men in Ava declare their conviction that this new religion was true, and would spread through this country. This man appears to be sincere, and to have a heart disposed by the power of God to receive the gospel. The boat has been so thronged that we were obliged to push away from the shore to avoid the calamity of being sunk. Just as we were leaving, the head man of a village came, and begged for a book he had just heard of: on making inquiry of him about the book, he repeated much of the Investigator—he appeared so earnest, that I gave him four books instead of one.

April 28. Arrived in Shwa-long last evening, after dark; but having pleasant moonlight, spent an hour in one of the principal streets. This being Lord's day, we have remained, not however to rest, but to preach that gospel which proposes eternal rest to the weary. Some business of show has drawn away the greater part of the men to a neigh-

boring town, and but few of the old men and females are disposed to listen.

One female observing me much oppressed with the heat, said "I want to do something for you; you must have much merit." I said, "No—it is not for my own good, but for yours, that I travel in Burmah." The Burmans have no idea of doing any thing, as a duty enjoined by the laws of benevolence; it is to obtain merit, the influence of which will secure some future good. This town is on the east side of the river, is shaded by fruit trees of every description, which is peculiar to the tropics. Two of the largest size are growing upon the walls, which originally were made of bricks and earth.

More encouragement at Pa-doung.

Pa-doung, April 29. This is a city extending about 2 miles along the west side of the river, and its local situation is as pleasant as can well be conceived. One of the noblest rivers in the world rolling its waters to the ocean, lies on the east; the Arracan mountains, rising abruptly from the plains, stretch away to the north and south, as far as the eye can reach: the plains back of the town are spotted with a hundred villages, all shaded by the lofty palm, the wide-spreading mango, and the beautiful tamarind. Oh! how affecting to see idolatry enshrined in all these lovely groves! to know that this delightful vale has been the abode of death through all preceding ages! The time is not distant when these trees shall clap their hands for joy, and all these mountains echo with the song of salvation. These promises afford encouragement to labor unceasingly in preaching Christ. Here I first had a sight of the people called Kien-ling among the Arracan mountains. The faces of the females are made black as an African, though their natural complexion is as fair as the Burmans, and their features are very much like the Karens. Called at the governor's house, but he was unwell and kept his couch. He is a young man, about 25 years old. Hardly a man in the city disputed, though their religion was picked in pieces before their eyes. About 500 asked for tracts, and not a few declared themselves on the side of the eternal God. With a few, we were much pleased: before noon they had read some of the tracts, and they listened to the way of life with eagerness.

The great Tong-duen Teacher.

Men-day, April 30. This is a large village, extending nearly three miles along the east bank of the river, and having in its rear a great number of small villages. Besides, about ten miles to the east, is an ancient city, about as large as Rangoon, Tong-day. Here we found an old disciple, baptized by Mr. Judson, before the war; also two excellent inquirers, who have often heard the gospel from his lips. About 400 here asked for books, and we found many who knew there was an eternal God, and were anxious to know more. I was invited to go to the house of a man who was a noted preacher among the Burmans: I went, and found a venerable old man, and thirty or forty more who had gathered to hear us talk. I asked the old man if he had ever read the word of God. He said, "I read, about a year ago, one small book that reasoned about the eternal God, and Gaudama." "What do you think of it?" I have remained careless. "Then you are indifferent whether you are right or wrong; so there is no use of my saying any thing to you." The old man said, since he had heard of our arrival, he had felt anxious to know why we took so much trouble to publish this religion; "for I see," said he, "that you are exposed to danger, and are very much reviled and reproached, and must be continually among strangers who do not care for you." "Yes, and we are willing to suffer all this, and much more to save the Burmans from the punishment of hell." I then read the catechism and part of two other tracts, making many remarks as I went along. A more attentive assembly I could not wish to have. After returning to the boat for breakfast, I was surprised to find the old man had followed, anxious to hear more, and get more books. It is particularly encouraging to see learned and influential Burmans so much awakened as to take pains to investigate the all-important subject of religion. When wisdom is sought for, she is found. Indifference is what I most dread.

Encouragement at Promé.

May 3. We are now in Promé, but expect to leave to-morrow. The three days we have been here, the gospel has been preached in a dozen villages. When to government men have been present, there was no opposition; and not a few declare their conviction of truth on the side of Christianity. Two men came to us privately, and said they had believed since Mr. Judson was in Promé. Although there is much opposition here, yet there are a goodly number who see the nakedness of idolatry. Some of these urge us to stay longer, saying there are many in Promé who will receive the word. Yesterday, Ko Shoon and Ko San-lone were invited into the house of the Governor's father-in-law. Here they preached to a large number and gave away a few tracts. This evening, a secretary of government came, and demanded the names and number of tracts we had given to the people. This we could not give, and dismissed him with an exhortation to forsake idols, and worship the true God.

This city is situated in the midst of high, conical hills, the tops of which are disgraced with Pagodas and all the other appendages of idolatry; the base and sides are adorned with fruit trees of all kinds that flourish in this latitude; the valleys between are filled with zayats and kyungs. This city is two thirds as large as Rangoon, and is little behind it in the splendor of its monuments to perpetuate the name of Gaudama.

Perils from Robbers.

May 4. Left Promé this morning. The banks are lined with villages, some of them large; but the heat was so great I did not venture to leave the boat till near evening. We put up for the night before Nioung-ben, a pleasant village of 250 houses, on the east side of the river. Here a dreadful scene occurred five days ago. The governor of Pa-doung, a city below Promé, was on his way to Ava, and stopped here for the night. In the night, robbers came down upon him, and though he had more than 100 men, he was robbed, and two of his men murdered. Yesterday, eleven of the robbers were taken and beheaded. This is the second time we have staid where robbery and murder have just been committed. There are, through this part of the country, whole villages of robbers and murderers, and they exist in the same way that tipping houses

* This must have been the great Tong-duen teacher, so called, the head of the most powerful dissenting sect in Burmah.

do in America—by paying to the government a certain sum for the privilege of poisoning and plundering their fellow men!

Fate, May 5. Last day morning, after preaching to a number of villages, and then having worship on board the boat, we passed over to the opposite shore, and spent the day among the villages. In Pa-to, a village of 500 houses, I had a pleasant interview with the head man of the town. He sent for me to spend the evening at his house. I went, and he called all the respectable people to come and listen. I trust some good will result from the labors of this evening. A little above this is Pike-tha-len, a very large village: some listened, but many disputed.

May 6. We have passed many small villages, and after dark came up to Tong-toung, a little obscure place of thirty houses, after having tried to secure below, but were refused the favor of remaining all night. The people said, if I remained, a drove of robbers would be down upon us before morning, and more or less would be killed. This is the most dangerous part of the road. The Arracan mountains come within two miles of the river, and they furnish a retreat for those who spend their lives in robbery.

[To be continued.]

From the N. Y. Observer.

LETTER FROM MR. GUTZLAFF.

We are indebted to the gentleman to whom the following letter is addressed, for permission to lay it before our readers. It is written in the same resolute spirit which breathes through all the preceding communications of this distinguished missionary. Every day brings to light some new indication, that the Chinese Empire, which comprehends within its limits between one-third and one-half of the whole heathen world, will soon be ready for the reception of as many Christian missionaries as Europe and America will be prepared to send to its shores. Let the pious young men in our colleges and theological seminaries, who are soon to enter upon the stage of action, prepare to occupy the wide field that is opened for their labors, both in China and Africa. In ten years, it is not improbable that 300 or 400 millions of heathen, who have been shut out hitherto from the sound of the Gospel, will be accessible to Christian effort.

Canton, Nov. 10, 1833.

P. PEAR, Esq.

My dear Sir,—I have been greatly surprised at the uncommon kindness which my friends in America have shown me, and especially as manifested by the remittance which your letter contains.

Since you received my last journal, I have made more extensive tours, and met with many obstacles in the prosecution of my object. I visited Manchoo Tartary, Keng nan, Chi Keng and Fuhkeen, and spread the word of life upon a more extensive scale than ever before. A later tour which I have made during the summer months in the Fuhkeen tea country, has fully confirmed me in my opinion that China is open for the spread of the gospel. I should have availed myself of better opportunities, but circumstances as I am, I must go in what way I can. My medical practice has also been very extensive, and is now rather too large, for I did not occasionally run away, I might have to serve 1,000 patients per day.

It appears that my American friends take a great interest in this extensive work, and I shall, therefore, occasionally send you a journal, that you may become intimately acquainted with the localities and the means of benefiting these remote inhabitants of the globe.

In order to aid in the great work of enlightening China, I have resolved to compose, if God grants strength and health, sixteen religious tracts, of which each shall bear some reference to their prejudices, bigotry, and national pride. It is also very desirable to let them feel the edge of our scientific superiority; I have therefore become the editor of a monthly Chinese periodical, and wish to publish several works upon science separately. It is my earnest wish to impart to them useful knowledge, in order to counteract their narrow minds and to humble the pride of a so-called Celestial government.

In order not to be merely confined to the maritime provinces, we have projected a voyage which, if God grants success, will throw the whole interior of China open. You ought not to consider the obstacles insurmountable, nor be daunted by a few difficulties. A little Christian courage will carry one very far. I am just now embarking for another trip. To facilitate still more the great work, I am now getting a fount of Chinese cast types made, which will cost a considerable sum.

I hail the arrival of new laborers from your country, the cradle of liberty. May they be men of God, ready to live and die for the Saviour. Tell my friends in America, who take an interest in my excursions, that as long as there is still breath in me, as long as I can move my hand, I hope to be enabled, by the grace of God, to speak, and to write, and to act in behalf of China. But the work is gigantic, and therefore they ought to possess patience, and anticipate reverses.

My occupations have been very numerous, and will be still more so next summer. Thus I shall be obliged to get an assistant, for I should rather wish to die, than see the great cause neglected.

Recommending myself to your prayers,

I am, dear sir, your humble servant,

CH. GUTZLAFF.

* Mr. Gutzlaff, has been compelled to make his voyages chiefly, we believe, in company of opium dealers.

From the Sunday School Journal.

HINTS ON READING.

Extracts from an address to the Ipswich Female Seminary, by Rev. Dr. Dana.

In suggesting the principles of the selection in view, I would remark, first, that our choice should fall principally, not on books of mere amusement, but those of solid and permanent utility. The imagination, it is admitted, is a most important faculty. It claims, and justly, both food and cultivation.—Well nourished, and well regulated, it is the source of no small portion of our delight and improvement, our activity and usefulness.

But why should this faculty have a totally disproportionate share of attention. Especially, why should it be stimulated to a preternatural action; or medicated into a morbid sensibility, equally incompatible with the sober duties, and the best enjoyments of life? Such is too probably the effect of

the greater part of the reading which has become common and fashionable. We do not wish, indeed, that our citizens at large should range the fields of classic knowledge, or plunge into the depths of metaphysics, or metaphysics, or antiquities. But what should hinder our respectable mechanics, or manufacturers, or farmers, from gaining such a knowledge of the principles of philosophy, or chemistry, or botany, as may not only afford them materials of ceaseless thought, but turn to the most important practical account? And why should not every human being seek some acquaintance with the rules of investigating truth, and of detecting and refuting error; with the philosophy of the mind; and the structure of the frame; with the causes and the cures of the maladies to which it is liable? Living in a world framed and supported for our use, and richly decorated for our delight, shall we not ceaselessly explore the laws, the order, the harmony of the numberless worlds with which we are surrounded?

And shall we not in all behold and admire the transcendent excellencies of him who is the First Pair, and the First God? Shall history unfold to us her ample pages in vain? Shall we be inattentive to the destinies of those countless millions of fellow beings who have occupied, before us, their little moment on the stage of time, and have been successively summoned away to their long home? Believing that there is an immortality of bliss awaiting the pious, beyond the grave, shall we not daily meditate that divine book, which can guide us to it; and intensely study whatever of human composition may help us to understand its meaning, and feel its force? Surely, with these considerations before us, it must be admitted, that for a rational, immortal being to read only, or even principally for purposes of amusement, is the most egregious and unworthy trifling.

Our attention should be much confined to those authors to whom we can give our confidence; and with whom the love of truth is superior to the love of theory, and of every thing else. Even in the sciences, prejudice and prepossession have done incalculable mischief. We are told of a certain Florentine philosopher, that he never could be persuaded to look through one of Galileo's telescopes, lest he should see something in the heavens which might disturb his belief in the Aristotelian philosophy.

In selecting authors for frequent and familiar perusal, we should have a primary regard to their moral purity. Were we angels, we might converse with infected air, without inhaling it; and return uncontaminated, from objects and scenes of pollution. But such is not the lot of mortality. To creatures imperfect and depraved as we, the very vicinity of vice is dangerous; its touch, almost certainly fatal.

While writers hostile to religion deserve nothing from us but our reprobatum, those have eminent claims to our preference and love, who obviously derive their inspiration from that sacred and divine source. "I light my lamp at the sun," said an eminent French writer, when signifying to a friend, that he prepared himself for the task of composition, by first sitting down to a page of Homer. Other great men have endeavored their genius at an infinitely brighter sun; while another class still have employed all their powers in the impious and abortive attempt to blot it out of the firmament. In the creation of God, there is not a more horrible anomaly, than a man of brilliant mind, and a dark, cold, infidel, atheistic heart; of great powers, and these powers directed in impious hostility against the throne of God and the happiness of man. Such a guilty and wretched being was Voltaire. And when it is considered that he devoted his life to a violent, systematic, and incessant attack on the Christian religion; that he was an author for more than half a century; that he had no small share of genius and learning, with uncommon powers of wit and sarcasm; that he wrote on a great variety of subjects, and diffused his poison through all; that he wrote prose and poetry—ponderous volumes and fugitive tracts; that he wrote in a language that was not only the language of France, but of Europe and the civilized world; and finally, that he was admired as extensively as he was read,—when all this is considered, who can calculate the immense number of minds which he perverted, or the souls which he destroyed?

I am not willing to close this discussion without warmly recommending to all who hear me, the incessant study of one book, which infinitely more than all others, tends at once to enlarge the understanding, to subvert the sentiments to, purify the soul, and thus prepare it for the everlasting presence and communion of its God. The Bible, my friends, may be undervalued by the preposterous and the gay; but to the afflicted, it is the balm of every woe. It may be neglected in health; but it is the only friend to the dying pillow. It may be despised by the vain, and lashed by the impious; but with all the wise, and great, and excellent of the race, it has been an object of unmingled admiration and love.

Every student of the Bible," says Bishop Horsley, is from God; and every man is interested in the meaning of it." "We account," says Sir Isaac Newton, "the Scriptures of God, the most sublime philosophy." Those passages, says Boyle, "which are so obscure, that teach us nothing else, may at least teach us humility." "In the first page of this sacred book," says Horne, "a child may learn more in an hour, than all the philosophers in the world learned without it, in a thousand years." "Study," says Locke, "the holy Scriptures; therein are contained the words of eternal life; it has God for its author; salvation for its end; and truth without any mixture of error, for its matter." "This book," says Mrs. Huntington, "has done more for me than all the men on earth, and all the angels in heaven could have done." "By the Scriptures," says Jay, "we can associate with Paul and Isaiah; with Moses and the patriarchs; and even sit down with Abraham, Isaac and Jacob, in the kingdom of God."

The King of Greece.—Dr. Schubert, the tutor of prince Otto, speaks highly of the religious principles of the young monarch. When the day of his departure for Greece was fixed, his father, the king of Bavaria, wrote to the president of the Protestant consistory of Munich, to ask him to recommend a suitable chaplain to accompany the Protestant soldiers who were to accompany Otto. "An excellent young man," Mr. Mayer, was chosen for this post.—It is added that the Roman Catholic confessor of the king takes part in promoting the operations of Bible societies, and the first copy of the New Testament in modern Greek, which Dr. Schubert sold for the

Bible Society, was purchased for the king of Greece. These facts are encouraging to the American and European missions, which have been established in that interesting country.—S. S. Jour.

From the Churchman.

FOURTH REPORT OF THE LEOPOLD FOUNDATION.

[EXTRACTS.]

The greatest part of the District of Columbia (in which Washington is situated, the capital of the United States) belongs to the State of Maryland, and constitutes the most considerable part of the Diocese of Baltimore. Washington has a population of 18,227, Georgetown, 8,441, and Alexandria, 8,363. These three towns are in the District of Columbia, which contains, on a surface of ten miles square, 10,000 Catholics.

In Washington are two churches, one of which is new; the other was built at the first settlement of the town. This last is in the centre of the city, and has again become too small for the increasing population. It is beside, very poorly built, and having been enlarged from time to time, is a mere patch-work, ill suited to the capital of the United States, still less becoming the majesty of God's house, in a city where many public buildings, and even private houses are distinguished by taste and beauty. I have often wished that a suitable building were erected in this most important city of the Union; but the means have always been wanting, and the attempt to make a subscription for this purpose failed on account of numerous claims for aid in other quarters. However, I keep this project in view. Daily experience convinces me of what great advantage our noble cathedral at Baltimore is in this respect to religion, what reverence it begets, not only among the Protestants of Baltimore, who go there in crowds, but also among strangers, who never leave the city without visiting it. Many a conversion is the result of this approach; and there can be no doubt that similar consequences might be expected at Washington, if we had a fine church there.

The parish church at Georgetown is much too small for the congregation, which is constantly increasing, but there is a second neat church belonging to the cloister of Mary, and built mostly at the cost of the late abbot, Mr. Clavriere, who was then over this church, and rightly regarded as one of its principal benefactors.

I must be careful of taking up too much of your time, but we may say here, as is said of acts of the divine goodness, "Thought twice told please." I would here observe, that the Catholic colleges, churches, school-houses, &c., increase almost yearly in different parts of my diocese. The Carmelite congregation, mentioned above, consisting of 26 sisters, occupy a house which they have built in Baltimore, and have opened, with the consent of the pope, a school, which is numerous attended, and in which, no doubt before the end of this year, there will be as many scholars as they can instruct. I cannot omit mentioning, that in this school, as in all the Catholic institutions for education, a large proportion of the children are Protestants, a circumstance which contributes not a little to the spread of our holy doctrine, and the removal of prejudices.

If most of the counties of Maryland are highly favored in respect to religion, this, alas! is not the case with the state of Virginia, which is also under our jurisdiction. This State, so famous for her orators, heroes, and statesmen, has furnished four of the seven presidents of the United States, viz. Washington, Jefferson, Madison, Monroe. According to the census of 1850, the population was 1,211,272: viz. 694,445 whites, 460,714 slaves, 47,163 free negroes. What an extraordinary harvest might not be expected, of conversions to the true faith! But where are the laborers? Ah, how few is their number. Only four priests to be found among all these 1,211,272 souls, two at Norfolk, one in Richmond, and one at Martinsburgh, and yet it is impossible to send more!

I sent to Richmond a zealous missionary, a native of America. He travelled through the whole of Virginia. The Protestants flocked on all sides to hear him, they offered him their churches, court-houses, and other public buildings to preach in, which, however, is not at all surprising, for the people are divided into numerous sects, and know not what faith to embrace. In consequence of being spoiled by bad instruction, they will judge every thing themselves; they, therefore, hear eagerly every new comer, and having no permanent teacher among them, the result is that they retain no impression of the contradictory doctrines which are preached to them; and rich and poor, drawn away by the pleasures of sense, become Atheists, Deists, &c.

May the Lord in his infinite compassion, have pity on this oldest colony of North America, for Virginia was the first colony, and was founded by Englishmen, in 1607. We hope soon to experience this proof of divine favor; for one of the principal hindrances in the way of the introduction of the Catholic religion into Virginia, is now removed. Before the American Revolution, when Virginia was under the dominion of England, every Catholic priest was exposed to the punishment of death, who should venture into this province. This barbarous law is now abolished. The Catholics enjoy there, according to the new constitution, the same rights and privileges as Protestants; they are members of the legislature, judges, lawyers, &c. The Governor of this State, though a Protestant, sends his son to a Catholic College; and nothing prevents the spread of the holy faith, but the want of priests, and means to support them for a few years. What deep pain it causes us not to be able to send a missionary into a State, which in extent is equal to the whole of Great Britain! There is no doubt that if we had the necessary laborers in the vineyard of the Lord, and the means for their support, wonderful conversions would be effected in this wide and uncultivated land.

Desirable and promising as is the conversion of the Indians, that of the negroes of Virginia is not less so, and they exceed in number all the Indians from the mouth of the St. Lawrence to Columbia river, and from the Atlantic to the Pacific Ocean. It should be added that the conversion of the negroes of Virginia is less difficult, and, as experience teaches, the effects would be more extensive and lasting.

I will trouble you no farther with the mention of my hopes respecting this part of my diocese. What I have said will suffice to convince you of our need of divine assistance, and of the support of our brethren across the water, in order to accomplish the objects of our high calling. Accept the wishes I cor-

dially offer for the prosperity of your institution, whose blessed operations reach us on this side of the Atlantic, and to all the members of this society, which aims to promote the glory of Jesus' name.

JAMES WHITFIELD, R. C.
Archbishop of Baltimore.

From the Baptist Repository. PAPAL PERSECUTION.

A gentleman in Philadelphia, under date of March 13, having been informed of all the particulars, says: "The Rev. Mr. Mulgrave's church, (Baltimore), was mobbed last Sabbath by the papists, and Mr. Smith, who was preaching against popery, had to escape from a back window. It is good news. If they had pulled the church down, it would have done more to exhibit Roman Catholicism, and rouse protestants, than six months preaching on the subject."

Can an American citizen read the above, and not feel a thrill of honest indignation, that such scenes are tolerated in this free country? Does he not ask himself whether this is not the 10th century, or whether the terrific inquisition is soon to commence its work in America?

Are papists afraid to have their principles attacked? And are mobs and murder the only arguments they can set up in their own defence. How will the Catholic diary shrivel over this disgraceful affair?

From a Baltimore correspondent under the date of March 10, we have the following account of the transaction:—

Extract of a letter from a Baltimore correspondent, to a gentleman in this city.

Baltimore, March 10, 1834.

Dear Brother,—

Mr. Smith was to have preached at the Rev. Mr. Mulgrave's, on last Wednesday, 7th, but the Roman Catholics came in such numbers, and made such a noise, and used such threats, that the meeting was broken up in confusion. He only spoke about two or three minutes. Many have threatened his life, and others swear he shall not preach in the city. On Thursday evening, he was to have preached for Rev. Mr. Gibson, but his session concluded from appearance the evening before, that they had better keep the house shut, which they did. Holiday st. (where the church stands,) was crowded with people, who had come to hear him, many Roman Catholics among them.

It has been the means of waking up many Protestants, especially the Irish Protestants. They say he shall be heard. The effect produced on the whole city by this treatment, has been wonderful. On Wednesday 7th, it was all over the city by 10 o'clock, and all crying out that it was scandalous. The respectable Roman Catholics are ashamed, but the fact speaks. The priests have indignantly circulated the report, that he was turned out of the city, and had applied for re-admission. To meet this, he has published a refutation with this motto, "Calumny Refuted," in a small handbill, which is circulating pretty extensively through the city. The priests have in their craftiness caught themselves. The city is excited in the best way possible for protestantism, and to the injury of Holy Mother. It is town talk; every body is crying out "this is persecution," that not only the press is muzzled, but liberty of speech is prohibited in a free country. It will make protestants believe there is some truth in what has been declared, as often that unity is an essential of popery, and that it is unity in persecution, &c.

I have stopped the mouths of a number of our milk-and-water protestants, that think the contrary, by asking them whether they think that Catholics are the same in spirit here, as in Catholic countries. It is the most unwise thrust the Catholics of Baltimore have ever made at protestants.

THE BIBLE IN AFRICA.

An agent from the British and Foreign Bible Society, writes as follows,—

Tunis, Aug. 11, 1833.

"Surely you will unite with me in thanksgiving to our Lord and Saviour, when I tell you that, against hope, the Lord has opened a door here; and that his holy word finds access, not only to the cottage of the poor, but also to the palaces of the great and the rich in this country! Jews and Mohammedans vie in reading and hearing the word of God."

Since the 9th of July, when I entered my house, until this hour, my room was some days, unremittedly, from 7 o'clock in the morning, till evening at the same hour, crowded with Jews and Mohammedans; and the Lord gave me an opportunity to proclaim to them salvation by our Lord Jesus Christ. I have disposed of nearly 200 copies of the holy Scriptures, mostly Arabic and Hebrew; of which I gave away gratis perhaps about a dozen. The Jews all prefer the edition of Van der Hooght; and I have no more left. They do not like the edition of our society on account of its small type. Old people do not use spectacles here, as in Europe. I beg you therefore to write to the Bible Society, if you have not yet done it, and request a good supply of that edition; 500 would not be too many. I also sold to the Greeks who live here, a number of modern Greek Testaments; but as they are mostly poor people, I was obliged to sell them very cheap. To the Greek Papa, I made a present of a few copies, for the poorest of his diocese.

Only the Roman Catholics appear together inaccessible; the attempts which I have made with respect to them have hitherto been unsuccessful. I have arranged a room in my house for a Bible depot, where I can conveniently place more than 2,000 copies, without being damaged. Here I receive Mohammedans and Jews, and sometimes Christians also.

HOW INDIANS READ THE BIBLE.

Mr. Editor,—

While on a visit to the state of A—, in the summer of 182—, an occurrence was related to me which, if you think it worthy of publication, you may give it to your readers. It was substantially as follows:—

In the early part of the same year, a Paid-Baptist preacher was employed by the Bible Society to distribute bibles among the Indians of the Cherokee Nation. On presenting a Bible to a sprightly young man, who understood the English language, the preacher said to him, "Please accept this book, read it, believe it, and do what it commands you." It was received with a nod of acquiescence.

The next summer, the Indian attended a camp-meeting in the neighborhood of the preacher, a short distance from the Tennessee river. He embraced the earliest opportunity of seeing the kind friend who had put into his hand a book which taught him the way of life and salvation. During the interview, the Indian said to the preacher, "Mr. M—, I want you to go with me to the river."

"Why," said the preacher, "do you wish me to go with you to the river?" "I want you to baptize me," replied the Indian. "I can baptize you without going to the river," said the preacher. "Where?" inquired the red man, anxiously. "HERE," responded the preacher. After looking hastily around for a moment, the Indian inquired in a tone in-

dicating surprise, "How can you baptize me here, where there is no water?" He was told they could have water brought for the purpose. From the movements of the wild man, it was evident he did not understand how he could be baptized there. Observing his perplexity and want of comprehension, the teacher found it necessary to explain the mode of baptism to this child of nature, who, being unacquainted with the modern changes and improvements in the fashionable world, had, by reading the Bible in the old-fashioned way, foolishly understood it to mean what it said. The ignorance of this uncultivated savage was removed by being informed that, by the ordinance as it now stood, they avoided both the disgrace and trouble of going to the river; and that it was to be performed by pouring a little water on his forehead.

The man of the woods had his eye steadily fixed on his spiritual instructor until the explanation was concluded, when his countenance fell, and gazing vacantly into space, he stood some time lost in thought; then starting up as from a reverie, and fastening his eye again upon the preacher, he, in a tone of voice and with a countenance expressive of disappointment and surprise, inquired anxiously, "Is that Baptism?" He was answered in the affirmative. A momentary pause ensued; then, as if calling to recollection something which had not occurred before to explain the mystery, he exclaimed,—"Well, if that is Baptism, you gave me the wrong Book?"

His idea seemed to be, that each of the different denominations had a book or Bible of its own; and that this gentleman had, through mistake, given him a Baptist Bible; for that represented baptism to be immersion.

QUEST.—If all were to read the Bible as the Indian did, would they not come to the same conclusion—viz. that if any believe baptism to be any thing but immersion, they must learn it from some other book?—*Mil. Har.*

From the Classical Advertiser.

DEISM versus CHRISTIANITY.

A reclaimed infidel assigned the following reasons for renouncing Deism and embracing Christianity:—

1. I never knew any man, woman, or child, that was reformed by embracing the principles of Deism.

2. I have known industrious and sober men, who by imbibing the principles of Deism, almost instantly became desperately wicked, and in many instances, dangerous members of society.

3. I do not recollect ever hearing but one Deist professing to believe in a future state of rewards and punishments.

4. I cannot, in all the Deistical writings, find any law to prevent wickedness, or encourage virtue, rewards and punishments annexed thereto.

5. I have known some Deists, and heard many who, at the apparent point of death, were seized with horrible despair, uttering bitter reflections against themselves for their total neglect of what is commanded and enjoined in the Gospel.

I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity.

I have known some Deists, and officers at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the Gospel, to a life of righteousness.

I never met with a man who professed to be a real Christian, but what built his principal hope on the reality of a future state.

In Scripture, all crimes possible are forbidden, under the severest penalties; and every possible virtue inculcated, with promise of eternal rewards.

I never knew of a Christian at the hour of death, despairing of the mercy of God, because he had rejected Deism, and shunned its professors; nor wishing he had never been born, for not rejecting the Bible.

Temperance Tea Party.—The third tea party of the Preston Temperance Society was celebrated on Christmas day in the Exchange Rooms. The company amounted to about 1200—the tea kettle was a boiler containing 200 gallons, erected in an out-house, and forty reformed drunkards officiated as waiters! A band of music assisted—two temperance songs were sung, and several addresses were delivered. The Recorder of the Borough, with a party of ladies and gentlemen, honored the meeting with their presence, and pleasure and enjoyment beamed from every countenance. The contrast between this company, says the Preston Chronicle, and those where intoxicating liquor is used, is an unanswerable argument in favor of Temperance Associations.—*Liverpool Chronicle.*

Anxious Seats.—We believe protracted meetings and anxious seats to be among the most rational means which can be taken to carry the truth right home to the hearts of sinners; and we design, while God shall spare our unworthy lives, to continue them as the providence of God may afford opportunity, though all the D. D.s in the United States should vote against them. While we do this, we beg to decline being responsible for the truths or errors which may be propounded by others; and will add our firm persuasion that the same plain speaking, and the same earnest and devout prayers of the people of God for unconverted individuals, if carried into the houses and families where sinners reside, would make most chairs on which unconverted men and women may sit, anxious seats. The fact is, that if sinners do not repent and believe on Jesus, they certainly will be damned; and this will make the sinner anxious, whenever and wherever you can persuade him to think of it.—*Rel. Herald.*

High Church-ism.—The following extraordinary passage occurs in a sermon recently preached in Philadelphia, by Bishop Doane, of New Jersey, at the consecration of the Bishop of Tennessee:—

"Could I swell my voice, till it should reach from Canada to Mexico, and from the Atlantic to the Pacific shore. It should be lifted up to entreat all who heard it, to seek with their whole heart the gospel of Christ in the church of Christ; not to be content with the word of God, without that ministry and those sacraments which are equally his ordinance, and equally essential to salvation; but for Christ's sake, for their own soul's sake, to cling to that divine institution of episcopacy, of which the Holy Ghost was the author."

"Some people find it a very hard thing to say, 'I was mistaken'—and will persist in error rather than give up a point or alter a practice, even when convinced they were wrong. This is a very foolish sort of pride. The wisest of men are most deeply convinced of their own ignorance and liability to err; consequently they are the most humble and candid. He who owns himself to have been in an error, only proves himself wiser than he was before; but seest thou a man wise in his own conceit? there is more hope of a fool than of him.—*Sayings and Experience of Mr. Sutton.*

We were not sent into the world to be idle, nor had we day light given us to play by; and therefore, if ever we mean to do any thing for God and our souls, why not now—why not to-day?

If we work in our father's vineyard, we work for ourselves.—*Matthew Henry.*

A VOICE FROM ENGLAND.

The following letter is from Rev. J. Angel James to E. C. Delevan, Esq. of Albany, and appeared in the American Temperance Intelligencer. All papers advocating the manufacture, traffic, and use of ardent spirit will do well to enrich their columns with it.

EDGEWORTH, (Birmingham, Eng.)
Aug. 22, 1833.

In the triumph of temperance societies, I see that which makes me almost tremble as an Englishman, and which fills me with hope, and gladness, and praise, as a man and as a Christian. You are reading lessons to all nations, and to all coming ages; and unless other nations are wise enough to profit by the instructions you are furnishing, they will in the end, find to their cost, that you are among them, as Sampson in the midst of his foes; while should your people ever abandon this cause and return to their former habits, other nations will look after you as Sampson was seen by his foes, when he wondrously sacrificed to their will agent the mysterious locks of his strength. For the sake of the world, my dear sir, and all future generations of mankind, I beseech you to go on in this splendid course of national virtue. I have patriotism enough to wish this laurel had been plucked by our own country; but since this is not granted to us, I rejoice that it is yours—it is a precious one; preserve it from fading by a relaxation of zeal in the cause, and deem not the honor complete, till the world shall talk of the U. States, as a land without a still, and without a drinker of ardent spirit.

If you ever arrive at this elevation of moral greatness, your example must and will be felt in the world. Self-preservation, if nothing else, will drive other nations into imitation of your example. In this, as in other instances, you are raised by the Ruler of the Universe, to be a model to the civilized and uncivilized world. Experiments are carried on at this moment upon our territory, the results of which are to be felt to the end of time. If I could think it right to envy any one, I should envy you Americans, in reference to several things which are connected with your internal history. You are to prove whether religion can exist and extend without the aid of establishments. You are to prove whether the church of Christ has piety and liberality enough to propagate itself in a field where it has nothing to hinder its spread, but the lukewarmness of its members, and the ordinary depravity of the human race. I trust you will not disappoint the expectations which are pendant upon your conduct. Property, talent, influence, energy, time, must all be put in requisition for the work to which you are called. The temperance cause must be the pioneer of the whole concubinage; it will help your other institutions, and that in innumerable ways. The American who does not become a member of this institution, is blind to one of the brightest glories, and inseparable to one of the most precious hopes of his country.

Pardon me, my dear sir, for this tax upon your patience, or at least, upon your time; but the fact is, that amidst the sorrow of disappointment, in reference to my own country, where I fear at present the cause will not prosper, I love to talk of the land where it does prosper. In this town the cause exists, and that is all; and I believe the same remark will apply to many other places. It is despised and neglected by our wealthiest people, among whom spirit is but little drunk; and it is disregarded by the poor, whose drunkenness is sustained by ale more than by rum or gin. The evil of intemperance is I believe, increasing, and yet even the religious people stand by without lending any aid to stop its progress. I am so disheartened, that I am half inclined to give up the matter altogether.

From the Southern Religious Telegraph.

HOW IS THIS?

"Ye are the salt of the earth." "Let your light so shine, &c." "That the man of God may be perfect, thoroughly furnished unto all good works." These, and many like texts, imply that Christians should at least, not be the last in obedience, and submission to wholesome civil laws, and in setting examples of moral rectitude and propriety to the world. He is the best citizen who best observes himself, and best promotes and inculcates in others, the observance of the laws of his country, designed, and in their tendency producing the peace, order, and happiness of the community. And can a citizen who does not do this, be a worthy and useful member of society? And can an unworthy member of society be a good Christian?

There lives in — county a wealthy merchant, who has been a member of — church for 20 or 30 years, and is at this time a deacon in said church. This man is a defender of the faith, if the clamorous and earnest defence of an external ordinance may be thus called. Yet strange to tell, this professing Christian keeps his store open on every Sabbath, and negroes have been known to assemble around it to the number of two hundred at once, drinking and drunk. They can be seen in the evening, staggering and huzzing along the public road home, and their masters, on some occasions, are unable to get their suppers cooked in consequence of the intoxication of the cook. This merchant's store-boys have been known to boast that they had taken in almost \$200 of a Sabbath. Not many months since, this deacon was engaged in distributing the bread and wine at a sacramental season, and report says that his store door was open, while he was engaged in the sacred duties of his office. Since which time, it is more than probable, that many of his colored brethren, with whom he circulated the sacred elements, have received at his bath, and used to excess the intoxicating draught on the Lord's day. For with them, brother —, (who has "submitted to the express command of Christ") is a Christian, and therefore if he will sell them enough spirits to make them drunk on the Sabbath, it is no harm in them to violate the Sabbath, or to drink to drunkenness. Do such professors "let their light shine?" Or are such "the salt of the earth," who preserve the community from putrefaction and decay?

We have heard a great deal of late about the efforts now in operation to emancipate our slaves, and I deprecate such wild fanaticism, such officious intermeddling as much as any one; but I had rather have twenty Yankee abolitionists on my farm, preaching emancipation to my slaves, than one such unlicensed grog-shop in my neighborhood, as I have described. The moral character of the black population is very low, and under existing circumstances there is no hope of its being improved; and for what is all this? That the rapacity and avarice of one man may be fed. What should be thought of that man (I say not Christian) who for his own private emolument, will do his neighbor and his neighbor's property an injury? In the eye of our laws, that man is held responsible who convives and aids, even indirectly though knowingly, in the perpetration of crime. And is God less just? And may we not hope, that ere long, even at the bar of public opinion, that man will be held responsible, who sacrifices the interest and happiness of a whole community at the shrine of private gain? It may be asked, why are not the laws of the land put in execution? The answer is, *Ledger Influence* suspends their execution, or nullifies the authority both of law and enlightened public sentiment. Men who

know that the subsistence and happiness of their families are at stake, are very apt to make a compromise with their consciences. A juror or a witness, who knows that he is dependent on the favor of another for the bed on which he sleeps, is too apt to consult his interest at the expense of his duty.

To the man who looks forward and prays for the hastening of that time when "the knowledge of the Lord shall cover the earth as the waters cover the deep," these are appalling facts. Can it be possible, when that glorious day shall come, that there will be Christians whose conduct will be so manifestly inconsistent with their profession? I imagine that then, no man will be a stumbling-block to his neighbor. Even Christians have been known to fault in their course by the example referred to.

[The writer here relates an incident showing that this rum-selling deacon, though burning with zeal to make proselytes, has not zeal or love enough for the God and Saviour in whom he professes to hope, to worship Him in his family.]

And yet, strange and inconsistent as it may seem, this man has not been backward in descending largely on the necessity of "heart religion."—"He would not give a fig for heart religion,"—"for look religion." I have been awfully afraid that he could not find it either in his heart or head, though he has the unerring evidence of conversion—"that no man has a right to believe that he is a Christian, without he can state the time and place of that change." May God preserve the church from such delusion.

TEMPERANCE.

REMARKS.

When we read such facts as the above, a cold shudder of despair comes over both body and mind, through "fear and looking after those things which are coming on the earth," in consequence of such abominations. One or two innuendos in the narration seem to intimate that the offender is a Baptist. Sensible as every pious Baptist will be to the disgrace inflicted upon him by the conduct of such brethren, the allusion is considered in this case, wholly gratuitous; and if so intended, savors of a want of charity. Christianity is a common sufferer in the case, which should still sectarian feeling; and the more, as it might prove close examination, that the eye of no sect is, in this matter, without a mote at least.—*Ed. Sec.*

For the Secretary.

MEMOIR OF MISS ANNA TURNEY.

(Continued.)

Wednesday, Dec. 19.—A female friend came in while she was under the operation of an emetic, to whom she spoke in such a sweet and pleasant manner as excited admiration; she bore repeated vomitings without a murmur, though they produced great soreness and exhaustion. Her Pastor and his companion coming to see her, she was unable to bear conversation, which was a trial to her, but she submitted to it with composure, looking upon with pleasure. She requested that the 14th chapter of John might be read, and that he would pray with her. Her friends thinking she was not able to bear it, she desired that they would do as they thought best. She listened to a part of the chapter and a short prayer, with pleasure, and on parting with them, repeated the verse,

"O glorious day, O blessed hope!
My heart leaps forward at the thought,
When in that happy land,
We'll no more take the parting hand."

After they were gone, she observed that she enjoyed the visit, but should have been glad to have borne more conversation. Her physician coming in the evening, said that he thought her better in several respects, and that he saw no reason why she might not recover. She replied, "You do not know." He said, no, he could not insure life to any one. She said, with a smile, "I am in the hands of a good and wise Being. He is too good to be unkind, and too wise to err." With other observations of the same character, which made him reply, "Well, Anna, when I come to die, I hope that I shall feel just as you do."

Thursday, 20th.—After having left her a few minutes, hoping she might sleep a little, I returned, and inquired whether she had slept. She replied, that she did not wish to sleep, she was so happy; and observed, "I never had such views of the Saviour's love before. I love him better than any thing else." She wished me to read the 100th of "Zion's Hymns," which, she said, expressed her feelings. A young Christian brother coming in some time after, and inquiring how she did, she answered, "weak and sick, but contented and happy." She spoke of her views of the Saviour, and said, "I have been thinking how unbelieving we are of the promises of God, I never thought if I was sick, that I should feel as I do; but God said, 'As thy day is, so shall thy strength be;' how wicked it is not to believe Him!" Her brother remarked, that it was a great thing to enjoy health, or to be deprived of it. She replied, that it was greater to enjoy the love of Jesus, or to be deprived of it. She inquired where the next meeting of the young people was, and said that it had been a long time since she had met with them, but that she thought of them every time they met, and added that she should like to see the young people, but if she never saw them again here, she hoped to meet them in heaven. In the evening, her brother, whom she had not seen since her sickness, came to see her. She felt unable to converse, but referred him to the hymns which she had mentioned for the state of her mind. As he was reading them, she said, "Many times since I have lain here, I have wished to have hymns sung; but I can think them over." She has often before expressed a wish to hear singing. To her brother she said that she felt contented; if the Lord had any thing more for her to do, He would raise her up, but if not, she was willing to die.

Friday, 21st.—A comfortable day comparatively; she raised a little blood. Several friends called to see her, to whom she manifested that she was contented and reconciled to her situation. In the evening, observing the animation of her countenance, I inquired her feelings. She said, "I was thinking how undeserving I am of the blessings which I enjoy, especially of a spiritual kind. O the long-suffering and forbearance of God, that he should bear with me when I tried to follow him at so great a distance," observing, "You know that hymn, 'O, when shall I see Jesus?'—repeating the hymn with much emphasis and feeling. The lines, 'And O my friends, prove faithful,' and 'Then cast your care on Jesus, and don't forget to pray,' seemed addressed to me and my brother, who was present, as they never were before. She observed, 'I used to think the hymns were good, but they never seemed as good as now.' I asked, 'When did you learn all these hymns?' 'At one time and another, and now I cannot read, I can think them over.' On my leaving her to take a little sleep, after bidding me good night, with an affectionate kiss, her eyes followed me to the door, perhaps I may say, 'I think every time you leave me, when she said, 'I know you again.' I returned about 2 o'clock, and said, 'You know me again.' She replied, 'Yes; praise the Lord for his goodness.' She had raised more blood about 1 o'clock.

Saturday, 22d.—Comparatively comfortable in body; appetite good; calm and peaceful in mind; manifesting that she loved the Lord with all her heart; saying that she thought no one had more to be thankful for. Slept most of the night; appetite growing less.

Sunday, 23d.—No appetite; a distressing day; pain in the head at times acute; sick at stomach, with universal distress; said little. In the evening, embracing me, she said, "I love you, but I love my Jesus better. You would ease me if you could, but God knows all my pain. How sweet to think, all my affliction comes from my best friend; it is less than my sins." She asked whether I was willing to give her up, if the Lord should take her. I told her I thought his time the best. She replied, that if she should recover, she could not live here always; that we must part; and then repeated in a whisper the hymn beginning, "On Jordan's stormy banks I stand," and at the end said, "How sweet to think that there will be no end of praising God. Tell the young people to be faithful, to live near to God, and then they will enjoy the light of his countenance; tell them that they cannot love and serve him too much; to take up every cross, and shun the vanities of the world; to keep near a throne of grace, and then they will be happy. God will be with them every time of need, and on a sick and dying bed, they will find his grace and strength sufficient. I should like to see them, but it is not likely that I shall. I hope to meet them all in heaven." He sickness, vomiting, and pain were more severe than ever before, and she was apprehensive that reason must soon depart, if the pain continued with that severity. After a little relief, her physician came in and inquired how she felt. She answered, that she could praise the Lord for his goodness. The pain from the first had been almost constant, and at times very severe, being very weak and helpless, not able to sleep more than five or ten minutes at a time, vomiting frequently.

She continued in great distress of body, speaking in a whisper when necessary, till the afternoon of Monday, the 24th, when she grew easier, but still weak. Mr. B. came in to see her in the evening, when she exerted herself to converse with him, mentioning her sickness, her resignation, her happiness, and her love to God, saying that "He was so lovely a being, that it seemed as if no one could help loving him," and with much feeling, added, "Do you love him, Mr. B.?" He replied, that he thought more of these things than he used to, but if called to a sick and dying bed, he could not say that he felt ready. She then entreated him to seek an interest in the Saviour, as the only thing that could make him happy, adding how much she had enjoyed on a sick bed, and then said, "Will you seek the Saviour, and love the Lord? will you try?" He answered, "Yes, I think that I will try." "Well, do remember what you have told me, and if I never see you here any more, I hope I shall meet you in heaven." Her great weakness and earnestness combined, made this conversation solemn indeed.

Monday night she slept as well as usual, but upon sleeping too long, found that it affected her stomach, and produced universal distress and excessive fatigue, more than pain in the head, which it had done before. At one time she said to the physician that she should not recover. He said he saw but one reason why she would not. On Tuesday morning, observing some marks of comfort, he said he was unwilling to think that she must die, but if she was too good to live, he did not see but she must; which was the reason he formerly alluded to. She answered, that she did not feel too good to live, with some other remarks. She wished me to read some of the good Psalms in the Bible. I observed that I sometimes scarcely knew which were best, they all appeared so good. She said they were all good, but some appeared better than others. I read the 27th. At the last verse, she spoke of the promise and encouragement to serve the Lord. As I continued to read the succeeding Psalms, she requested me to read some of the last Psalms, about praise. As I read, she several times expressed the agreement of her feelings with what was read, particularly at the 145th ch. 10th ver., 146th, 5th, and 148th, 13th. On my ceasing to read, she said, "The Psalmist felt just as I do; he wanted every living creature to praise the Lord." In the evening, she wished me to read some of "Zion's Hymns," on "universal praise," which afforded her much pleasure, saying, "it is good," especially the 35th. On reading the 38th, perceiving me much affected, she desired me to finish reading it. To her brother, who was going to the meeting of the young people, she said, "Tell them that I wish to be remembered in their prayers. I do not expect to see them again; tell them to be faithful in serving God; that I am happy; I feel the most unserving of any of them, of the blessings which I enjoy; that death has no terror to me." She had sent them messages before, at one time directing them to the 103d hymn, 1st book, Watts, "I'm not ashamed to own my Lord." She continued to send to them when they met weekly, and to inquire after their welfare with much solicitude.

[To be Continued.]

Extract of a letter from brother J. B. Ballard, to brother G. Robins of this city, dated

BLADEN CO., N. C., March 11th, 1834.

The Baptist and Methodist are both building respectable houses of worship in Fayetteville. This place has not yet recovered from the destruction made by fire a few years since. There are a great many unoccupied lots in this city. The naked chimneys and walls left by the fire are seen standing in every direction. These have not been rebuilt since the fire.

The Wake Forest Institute has commenced under favorable auspices. The Convention support a number of Missionaries, who are doing good. And I cannot but hope that a brighter day is dawning upon N. C. It is true there is no special revival in the State that I know of, but the churches are not distracted with Campbellism as in Kentucky.

I am getting along in my mission as well as could be expected. I have established a number of depositories for S. S. books, formed a number of County S. S. Unions, and several Sabbath Schools, and have preached to a great many attentive congregations in my humble manner. Pray for me, my brother.

Yours, &c. J. B. BALLARD.

CIRCUIT TEACHERS WANTED.

A number of persons of good moral character, conciliating manners, good readers, and in other respects qualified to instruct the youth of our state, can find employ by application to J. M. Peck, P. M. Rock Spring, John Russell, P. M. Bluffdale, (now at Altam, or Mr. Zeri Foster, Lebanon. The business and plan will be to have these teachers, with suitable books, and lessons on cards, take two, three, or more schools, in different neighborhoods, visit each once, twice, three, or more times in a week, hear the scholars recite their lessons, lecture, and explain the subjects and thus enable those of any age who are disposed to learn, to teach themselves, by the aid given them by the teachers. One who is "apt to teach," will do more real good by this method, if he visits the school but once a week, than is had from the labors of teachers in the ordinary way for the whole week. There are now a number of settlements in this region where the people are desirous to have an experiment made on the circuit system.—*Pioneer & West. Baptist, Illinois.*

CHRISTIAN SECRETARY.

HARTFORD, MARCH 29, 1834.

Br. Wade, his wife, and the two Asiatic converts, arrived last week in New York. The editor of the Repository says the health of Mr. and Mrs. Wade is materially improved since their arrival in America. One would fully understand that such was the case, by the labor required of him as he journeys. The Baptist Register of the 14th, gave an account of his farewell sermon, delivered at Utica, in one of the largest houses in the State of New York, and to an audience of 3000 people. His sermon must have been lengthy, as appears by the analysis given of it, after which, both the Karen and Burman brethren addressed the audience in their native tongues. Mr. Wade acting as interpreter for both. The editor of the Register concludes by saying that brother Wade, though hardly able to sit up, was wonderfully strengthened for the service. On Tuesday morning, they left for New York. What brother Wade did in Albany, is unknown to us, but having arrived in New York, the Repository of Friday last, says brother Wade was to conduct service that evening in Oliver St. church, and on Lord's day morning to preach in the South Church, and in the afternoon at Stanton st. and again at evening in Mulberry st. May it not be justly feared that if his labors and travels are thus continued, his strength must fail him before he leaves the country; or that he will leave it with an emaciated frame, illly befitting him to endure a voyage of 10,000 miles, and the melting atmosphere of Burmah? Far be it from us to diminish his zeal for our Lord and Master; but knowing something of hard labor performed in a weak state of body, we cannot but fear the consequences to him. Life is before usefulness; life, therefore, should be preserved if possible. We can conceive of no justifiable motive for either urging or suffering brother Wade to impair his strength by over labors while here. Curiosity is not worth gratifying at the expense of the health of a servant of Jesus, whose aid is of so immense importance abroad. Years and lives of the new missionaries may be lost before they can do what he can do in Burmah. Why then wear him out in the country to which he has come to save his life and recover his health? If people will not believe the Lord by his servants here, nor contribute for missions, neither will they believe or be liberal, though one rose from the dead.

Rev. Joseph Gambell, who removed from Vermont to Michigan last autumn, says, in a letter to the editor of the Vt. Telegraph, that he is "located on the St. Clair, one of the finest rivers in the world" has constituted a church in that county, consisting of 23 members, and more are expected soon to join them. The country is settling rapidly, and good ministers are much wanted. "In St. Clair co. there is no minister of any denomination except one Methodist."

LEOPOLD FOUNDATION, or Roman Catholic Missionary Society of Germany, again. The letter given in our columns this day, from James Whitfield, Roman Catholic Archbishop of Baltimore, in Maryland, United States of America, to the Society above named, gives a view of Romanism in the District of Columbia and vicinity, which may be new to some of our readers. The conversions to their ceremonies, spoken of as already effected by the splendor of their cathedral in Baltimore, are not to be questioned, nor do we doubt this gentleman's anticipations so freely indulged, will, at no very distant day, be fully realized—that future conversions, both in Washington and Virginia would be greatly multiplied by the erection of other splendid edifices, in which to dazzle the unthinking multitude with empty show. One reason for this opinion is, that such gaudy temples, such costly splendor, is precisely the aliment on which the pride of the unsanctified delights to feed. It meets those wants known only to "the lust of the eye, and the pride of life." Let these splendors, the fruit of squandered thousands, be spent with the name of religion, or expressions purporting sacredness, and the delusion is complete and irresistible; being then divested of every thing in themselves to excite either conscious fear or examination, and recommended by shows and voices within, announcing, though falsely, that they are the worship of God, and have his approbation, what is there in man, or the circumstances with which he is surrounded, to awaken him from carnal security in carnal indulgence? Nothing, nothing.

Another reason for supposing that Romanism will be extended by means of splendid edifices, with costly and needless decorations for public worship is, that Protestants themselves are in these days, in very many instances, either following or setting the example; and we hardly know which to call it. Were one in Europe, where popery in the dark ages reared its costly temples, in nothing different from pagan temples, save the name of christian, he might say, if imitation indeed exists, that Protestants have followed the evil example; but in the United States, where Papal influence has never predominated, it may well be said that the example of this evil has been set by Protestants. As long, therefore, as human nature remains what it now is, and it is seen by the proud, the rich, and the impenitent, that Protestants do themselves, what they protest against when done by Papists, is it to be supposed that persons who fear not God enough to keep his commandments, will be restrained from following the most showy and imposing ceremonies in worship, and from resorting to the most splendid edifices, where the eye, and the pride of the heart can be gratified, merely because they occur amongst Papists as well as others?

Having never seen but one kind of Bible, and having endeavored to understand that as well as our capacities would allow, the little light thus thrown upon our understanding leads to the conclusion that Protestants have not conformed as they ought, to the spirit or precepts of the gospel, either in the simplicity of public worship, or in preparing places in which to perform such worship. Now, if people see one uniform effort amongst Protestants to build and needless, to adorn their houses of worship to the utmost of their ability, and that such practice is vindicated by the plea that the house for God must be costly, because it

is a house for God, and that the rich will not resort to it unless it is splendid, and see Papists also doing the same thing, only excelling Protestants when they have the ability, and that neither have any thing in scripture to justify them, have not such persons good right to choose the gayest, the most elegant, the most costly place of resort, and the most diversified and imposing rites and ceremonies in worship? What shall prevent such choice? The only thing dreaded by Papists, as opposing insurmountable obstacles to their progress and corruptions, is the humble, heart-felt, life-transforming religion of the Bible; and this religion exemplified by uncompromising obedience to the word of God in all things—by self-denial, by humility, by pureness, by long-suffering, in short, by the whole catalogue of characteristics found in the sacred writings, carried out into real life and action, in building churches *animate*, and churches, *falsely* so called, of wood or stone. Add to these a preached gospel, standing, not in the wisdom of men, but in the power of God, and you have all, yes, the whole that Papal wealth, splendor, deceit, corruption, fascination and power cannot and will not finally overcome. Why then dream of Protestant learning alone, as a safeguard against Popery, when no men have more learning than is found in her cloisters? Have not many poor men and women, wholly ignorant but of experimental religion and the Bible, in by-gone days interposed obstacles and arguments in the way of the bishops of Rome in England, which nothing but fire and faggots could remove? Such Christians, such a religion, such conformity to the word and will of God, is all that can save the people and government of the United States from the murderous clutches of Popery, as it was anciently, and would be now. Witness the recent barbarous outrages at Baltimore, (the site of the converting cathedral) where Papistical mobs prevented a Mr. Smith from preaching; and all because he had been converted from the cathedral to the Protestant faith. Protestants, while you feel your obligations to God, be not allured by vain pride to depart one step from the way of holiness to please men, or to oppose error, but remember that solemn word, "the friendship of the world is enmity with God: whosoever, therefore, will be a friend of the world, is the enemy of God." James iv. 4.

Let every individual christian, and every christian church ponder their paths, and hasten as fast as possible back to primitive vital and practical piety, resting in the assurance that this is the only way in which they can throw light into the darkness of error and impurity, or set limits to their extent, or assure their hearts before God, that they may have boldness in the day of judgment. With such religion, Romanism cannot contend with success—such Christians, Papal power can never exterminate by her wanted means, fire, sword. All others she can compete with, or use up.

To SUBSCRIBERS.—It is painful to be under the necessity of saying to those in arrears for one or more years, that "hope delayed, makes the heart sick." There are yet too many who withhold from the printer his just due, and are affectionately but earnestly requested to delay payment no longer. It is hoped that no person will expect any better terms on old accounts than are offered in the conditions weekly, lest they be disappointed. All classes are desired to keep in remembrance, that two numbers more completes the first quarter of volume 13, after which all unpaid subscriptions will be subject to the conditions, which are on first page.

The Rev. W. T. Brantley, who has for years been editor of religious papers in Philadelphia, the last of which was the Religious Narrator, published in the last number of that paper, his valedictory address as editor. The justice of the following sentiments, contained in that address, induces us to republish them for the benefit of the whole community.

"A religious paper should, above all things, abstain from ministering to human pride and ambition. Men of sense and intelligence do not wish to figure upon such a scene, and those greedy of applause should not be allowed to figure there. For a man of weak powers to fall among flatterers, is most decided folly. It would be better for him to fall among thieves, who might strip and wound his body, and leave his soul unhurt, than to fall into the keeping of those who would prey upon his noble parts. It has long been the humble opinion of him who now takes leave of you, that most religious papers are too much prone to man worship. This they do probably for the sake of procuring patronage—a miserable resort! Confidence is felt that the new paper will keep clear of all that idle trash."

MURDER.—John Winchell, of Suffield, was committed to jail in this city on Wednesday last, charged with shooting his son on Monday, with an intent to kill. We are informed that the quarrel grew out of a conveyance of property formerly made by the father to the son, to keep it from his creditors; and which the son has lately refused to reconvey to the father. Threats of revenge had been of long standing, when on Monday, the father loaded a horseman's pistol and proceeded to a field where the son was burning a coalpit, and undiscovered approached near enough to discharge the contents into the body of his son, of which he died in 29 hours.

SOCIETY FOR SCRIPTURAL INVESTIGATION.

QUESTIONS ON ACTS XI.

1. What are "apostles?" How distinguished from "brethren?"
2. What is the meaning of the word "Gentiles?" In what respect did they "receive the word of God?"
3. Who were "they of the circumcision," mentioned in verse 2?
4. Did their contention with Peter evince their belief in his supremacy and infallibility?
5. What "matter" did Peter rehearse and expound to those who contended with him?
6. Why did the "six brethren" who went with Peter to the house of Cornelius, accompany him to Jerusalem also? verse 12.
7. To what period does Peter refer in verse 15, where he says "at the beginning?"
8. What is the reference in verse 16?
9. Give the meaning of the phrase "held their peace."
10. In what manner did the people "glorify God," when they had heard Peter's defence?
11. What two things do you learn respecting true repentance, from verse 18?

12. Why is the persecution mentioned in verse 19 said to have been "about Stephen?"

13. Where was Phoenice? For what was Cyprus remarkable? Where was Antioch? What rank did it hold among the cities of the Roman empire?

14. Why did those ministers who were dispersed by the persecution, limit their preaching to "the Jews only?"

15. Who were "the Grecians" mentioned in ver. 20?

16. What do you understand by "preaching the Lord Jesus?"

17. How do you understand the phrase, "the hand of the Lord?" What connexion had that hand with the success of the ministry?

18. What "church was in Jerusalem" at this time? Can the church of Rome justly claim to be "the mother of us all?"

19. Has the Church power to send forth the ministers whom God has called? verse 22.

20. How was "the grace of God" displayed in the conversion of those whom Barnabas found in his travels?

21. What is the nature of the duty which he enjoined upon these converts?

22. What qualifications in a minister seem necessary to justify the hope of success in his ministry? v. 24.

23. Where was Tarsus? How came Saul there at this time?

24. Were the early preachers accustomed to continue long in any one city? What is the longest period mentioned in the New Testament?

25. Where were ministers accustomed to go singly to labor in any place?

26. Why were the "disciples called Christians?" Who gave them this name? verse 26.

27. What kind of "prophets" were those who came "from Jerusalem to Antioch?"

28. Can you give any account of "the death" or "famine" predicted by Agabus, and declared by Luke to have occurred in the days of Claudius Caesar?

29. Does it not appear from ver. 29th, that the community of goods had ceased in the Church?

30. What practical duty do you learn from the last two verses of the chapter?

Subject for discussion.—The evidence of a conscious state of existence between death and the resurrection.

Meeting on Thursday evening, April 3d, at 7 o'clock precisely.

General Intelligence.

Foreign.

From the U. S. Gazette.

LATE FROM LAGUAYRA.

By the arrival of the schr. Emperor, Berry, in 16 days from Laguayra, the following information has been received, which will be read with interest by all friends of civil and religious liberty.

The fourth constitutional Congress met at Caracas, on the 20th January, but did not form a quorum until the 21st, which day two-thirds of the number being present, both houses were legally installed. On the 18th February, the following decree was ratified by the executive, having passed through both houses by nearly a unanimous vote.

The Senate and House of Representatives of the Republic of Venezuela, in Congress assembled.

Considering—That the 21st article of the constitution, invites strangers of whatever nation to take up their abode in Venezuela.

Second.—That religion is an essential part of civil liberty, which the same constitution secures to all Venezuelans and strangers residing in the republic.

Do hereby decree—

Art. Singularis.—The liberty of public worship is not prohibited in the Republic of Venezuela.

In consequence of this act of liberality on the part of the government, the Rt. Rev. Wm. Hart Coleridge, of Barbados, a bishop of the Protestant Episcopal church, visited Caracas, for the purpose of consecrating the protestant burial ground in that city, which ceremony was performed in the English language, on the morning of the 27th ult.

Domestic News.

ITEMS, &c.

Barbarism.—A cruel wretch in London, was lately brought before the police, charged with stealing dogs and cats—and stripping them of their skins while yet alive! He had previously told an officer that "their jackets came off much easier when they are alive, and that the fur preserves its gloss much better than when they are stripped off the dead carcass!"

As no owners could be found for the live animals, skins and carcasses found in his domicile, he was discharged. But popular indignation was directed against him, and the wretch hardly escaped with his life.

The following presentation was made by the Grand Inquest of the City and County of New York, previous to their rising.

"The Grand Jury present the monthly publication entitled *Mr. Donnell's Journal*, as a nuisance, which calls loudly for the interference of the civil authorities.

Under the pretext of cautioning the young of both sexes against the temptations to immoral indulgence, it presents such odious and revolting details as are offensive to taste, injurious to morals, and degrading to the character of our city. We believe the representations therein made of the extent to which prostitution prevails within our limits, are greatly exaggerated, and instead of operating as dissuasions from vice, they inflame the passions of the young, and increase the evil which they profess to discourage.

GEORGE T. WHISTRE,
Foreman of the Grand Jury.

New York, March 14.

N. York F. B. M. Society.—It is hoped that the claims of the N. York Female Benevolent Society, which is prosecuting the Magdalen Asylum cause with great discretion, propriety and success, will not be made to suffer from the injudicious course of Mr. McDowell's Journal, with which it has no connection whatever. Donations for the support of the Asylum are received by its officers, and also by John P. Haven, No. 148 Nassau street.

Abolition of Slavery in Bermuda.—A correspondent of the New York Observer, in a letter to the editors, dated St. George's Bermuda, Feb. 9, 1834, says, "I am sure you will rejoice to hear that the Colonial Legislature of Bermuda have passed an act this week to the following effect:—

"From and after the 1st of August, 1834, Slavery be abolished in this colony, and that the Apprenticeship system, contemplated by statute 4th and 5th of William IV. be dispensed with, so far as regards the Colony of Bermuda."

A Good Trap.—An attempt was made, a few nights since, to plunder the house of Mr. Stone, on the Derby turnpike. The thief got into the house through the window, into a room occupied by Mr. Stone's daughter, when her screams alarmed the family before the man had an opportunity to possess himself of any property. In jumping out of the window to escape, the man knocked out a stick of wood with which it was propped up, and the sash fell and caught him by the foot. He hung dangling by the window, unable to reach the ground or support himself so as to release his foot, until he was secured by Mr. Stone, after first trying the strength of the man's hickory on his seat of honor. The man is, we believe, in jail.—N. Haven Journal.

Trouble in Canada.—The Quebec Mercury of Feb. 20th, states that the general impression entertained was, that the resolutions introduced into their Assembly, for the impeachment of Lord Aylmer, the governor, would pass by large majorities; and a subsequent paragraph in the same paper confirms that anticipation, by referring to a vote taken on an amendment proposed by Mr. Nelson to moderate their fervor, and which was negatived by the large majority of 52 to 19. The resolutions are 91 in number, 23 of which had been adopted on the preceding evening in committee of the whole.

A novel operation has been performed in Philadelphia, under the direction of Drs. Jackson and Draper, of that place, by the internal application of leeches, by the means of silver tubes being passed down the throat of a gentleman, who was afflicted with what was termed "Throat Consumption." The result was satisfactory.

Remarkable Meteor.—A recent letter from Bran, in Moravia, gives an extraordinary account of a meteor, said to have been visible in that town. Just after nightfall, a very vivid streak of light was suddenly visible, the effect of which was to lead to the belief that many houses in the immediate vicinity were in flames. A continued noise was heard, and the heavens appeared completely on fire. A small round body of fire was observed at Poscovitz, Austerlitz, Ratis, and many other places. This gradually attained the size and appearance of the moon, but continued to increase, until it was the size of a house. It created great alarm, not only among the superstitious, but among the country people in general. The rays of light are said to have been as strong as those of the sun, so that it was impossible to look at the meteor with the naked eye, and the noise accompanying it was, at times, as loud as thunder. Although luminous rays were seen to dart from it, there was no fall of atmospheric stones, or aerolites, at the time, but Dr. Reichenbach found some a few days afterwards, near Blansko.—Athenaeum.

From the St. Louis, (Mo.) Republican, March 6.

Loss of the STEAMBOAT NAPOLEON.—The steamboats which arrived yesterday, bring news of the total loss of the steamboat Napoleon, from Pittsburgh for this port, heavily freighted with Dry Goods, &c. principally for our merchants. The boat struck a snag in the Mississippi, about twelve miles above the mouth of the Ohio. The snag passed through the bow and up to the hurricane deck, without breaking off. In this situation, by the aid of a keel boat which she had in tow, and of a steamboat, about twenty tons of the freight were got out uninjured. A great portion of the remainder will be lost, as the boat had sunk about twenty feet, and the depth of water is represented to be thirty or forty feet. The most of the goods it is believed were insured, principally at Eastern offices—but in one or two cases heavy loss has been sustained by the owners.

Fatal Accident.—Mrs. Lucy Wilmoth, of Ira, Vt. was instantly killed on the 24th ult. by being thrown from a wagon. She had for years given evidence of being prepared to die.

A late freshet in Chicago Creek opened a channel of considerable depth through the bar of sand, which obstructed the entrance into the harbor from the Lake.—Chicago Democrat.

The Urbana Collator states that money in that town, at the present time is worth 120 per cent per annum.

The Supreme Court of the United States adjourned on the 18th inst. after a session of sixty-six days, having in that, decided every case ready for trial, in all 79 cases. The docket still contains 44 cases. The opinion of the Court in the case of Wheaton vs. Peters in favor of the appellee, Mr. Peters, was delivered by Mr. Justice McLean, Justices Thompson and Baldwin dissenting.

The court decided, among other points, that since the act of Congress of 1790 and 1802 no copy right exists in the U. States at Common Law.

2d. That all the requisites of those acts must be complied with to entitle the author to the protection and benefit of the laws, and to secure a right under them.—N. Y. Dai. Ad.

Collegiate Riot.—On the 1st inst. a furious riot broke out among the students of the University of Alabama at Tuscaloosa. The dwelling of the President was attacked, the windows of the Professors broken in, and several fire-arms discharged. It was not known that any personal injury had been inflicted, nor had the cause of the riot been ascertained.

The Cashier of the Bank of Maryland has announced that the institution has suspended payment.

At Danvers, Mass. the use of ardent spirits has been generally relinquished, and the council of the place have ceased issuing licenses for the sale of the article.

Joseph Bonaparte has published, in French and Italian, an historical epic, in two volumes, entitled "Napoleon," being an authentic though poetical biography of his illustrious brother, the style of which is highly spoken of.

Vesuvius was in eruption two or three times, during December, rendering the beauty of the bay complete, and during the eclipse of the moon on the night of the 26th, the effect of the lava, as it flowed in three streams from the crater, was splendid in the extreme, and drew all Naples forth to admire it.

The late fire at Syracuse appears to have been very destructive. Twenty or thirty houses, chiefly three and four stories high, were destroyed, and the loss is estimated at \$200,000.—three printing offices, and a part of the fourth was totally destroyed.

Joseph Kirkland has been chosen Mayor of the city of Utica.

A gold mine recently discovered in Buckingham co. Va. is said to excel in richness any previously known in this country. The owner, in one day, with six or seven hands, raised upwards of \$2,000 of ore.

MARRIED.

In this city, on the 20th inst., by Rev. Horace Crocker, Samuel D. Ward, Esq. of Montreal, to Miss Mary Jane, daughter of Russell Bance, Esq.

At Wethersfield, (Rocky Hill), Mr. William Griswold to Miss Julia Ann Gibbs, daughter of Mr. Jacob Gibbs.

At Pomfret, on the 25th inst. by Rev. N. Branch, Reuben Spalding, Esq. to Miss Ruth Lawton, both of Pomfret.

DIED.

At East-Hartford, Mr. David Hamilton, aged 42, formerly of Danbury.

At West Hartford, on the 15th inst. Mrs. Mary Skinner, daughter of Rev. Elathan Whitman, formerly Pastor of the South church in this town, aged 77 years.

At Manchester, on the 15th inst. Mrs. Hannah Bidwell, wife of Mr. Stephen Bidwell, aged 72.

In Windham, the 16th inst. Capt. Nathaniel Lincoln, a Revolutionary Soldier, at the advanced age of 105 years, the 29th day of November last, said to have been the oldest white person in Connecticut.

At Norwich, Miss Maria Gavit, daughter of Mr. Asa Gavit, aged 22 years. She died professing a good hope of a blessed immortality beyond the grave.

A VINDICATION OF THE PECULIAR SENTIMENTS OF THE BAPTIST DENOMINATION.

This Course of Lectures will, providence permitting, be resumed at the Baptist Meeting-house on Lord's day evening, March 30th.

—LECTURE III.—
The Mode of Baptism.
Hartford, March 22, 1834.

NOTICE.

THE Annual Meeting of the Baptist Society will be held at their Conference Room, on the evening of Tuesday, the 8th of April next, at 7 o'clock.

The Slips in the Meeting-house will be leased for the coming year, on Wednesday, the day following. Business to commence at 9 o'clock, A. M.

P. CANFIELD,
E. BOLLES,
A. D. BAKER,
A. W. ROBERTS,
P. A. GOODWIN,
Committee.

All persons having claims against the Society, are requested to present them for payment to the chairman of the Committee.

NOTICE.

A Baptist Ministers' Meeting will be held at the house of Elder Nicholas Branch, Pomfret, on the second Wednesday in April, at 10 o'clock, A. M.—Brother Walker is expected to preach on the occasion. March 20, 1834.

G. B. ATWELL.

NOTICE.

THE next meeting (which is the Annual meeting,) of the Tolland County Temperance Society will be held at Tolland the 2d Tuesday of April, at 1 o'clock, P. M.

CHARLES NICHOLS, Sec'y.
Gilead, March 20, 1834.

NOTICE.

THE Ministerial Conference of Fairfield County and vicinity, will be held at the house of Deacon Elijah Sherman, in Zoar, (Newtown), on Wednesday, the 10th of April, at 10 o'clock, A. M. Deacons and other brethren are respectfully invited to meet with us. The brethren are requested to make their calculations to stay two days, as the examination and ordination of brother Matthew Batchelor is contemplated on the 17th. Br. Robert Turnbull is appointed to preach on the evening of the 16th, and Br. Farnham Knowlton in case of failure. Subject of discourse, 1 Cor. vi. 19, 20.

SILAS AMBLER, Clerk.

NOTICE.

THE subscribers have taken into partnership Messrs. FRANCIS and HENRY BIRGE, and will pursue their business at the old stand in State street, under the name and firm of

Sage, Birge & Co.

The unsettled accounts of Sage & Birge must be closed without further delay. Dues to them must be paid forthwith.

Hartford, March 22, 1834.

SAGE & BIRGE.

RE receiving by almost every arrival from New York, an addition to their stock of Groceries and Provisions, by which they are enabled to offer to the customers of Sage & Birge (who are respectfully invited to continue their patronage,) and the public generally, a full and complete assortment of goods in their line. They now offer, at prices corresponding with the times,—

50 lbs. Flour, fancy brand,
50 do do Ohio do
40 bushels CLOVER SEED,
40 do TIMOTHY do
50 do Marrowfat and Green Peas,
40 chests and half chests Imperial,
Old Hyson, Hyson Skin, Pou
chung, Souchong and Bohea } TEAS,
40 bags old Government Java,
Manilla, Sumatra and } COFFEE,
Havanna
10 bags Cocoa,
20 hds. Molasses,
50 hds. Barrels and boxes Sugar,
10 bbls. Refined and Lump Sugar,
25 bags Pepper,
25 do Spice,
100 Sacks salt; 50 quintals Codfish,
75 bbls. Shear and Mess Pork,
100 boxes Raisins,
20 do Oranges; 50 drums figs,
50 cases and mats Cassia; 1 case Cassia Buds,
50 lbs. Nutmegs; 1 bbl. Cloves,
2000 lbs. Almonds; 1000 lbs. Filberts,
2000 lbs. Ham,
2000 do New York Dried Beef,
4000 do Lard
3000 Bceff Tongues,
500 lbs. Cream Cheese,
2000 lbs. Butter,
50 boxes 6 by 8—7 by 9—8 by 10 Glass,
Clay and Soap stone furnaces,
150 reams Wrapping Paper,
Mrs. G. B. Miller's Tobacco and Snuff,
25 Boxes Candles,
25 do Soap.
Hartford, March 24. 8w10

HILL'S ACADEMY.
ESSEX, CT.

THE Summer Term of this Institution will commence on the 9th of April next. Parents and guardians who may place their children and wards at this School, may have the fullest confidence that every possible attention will be paid to the advancement of the students in scientific and literary attainments, as well as to the cultivation of the moral feelings of the heart. The location of the Academy is extremely pleasant and healthy, and the facilities of conveyance to and from the place are very great. It is particularly desirable that students should commence with the beginning of the term.

TERMS OF TUITION—
For common English branches, per quarter, \$3.00
French, \$4.00
Latin, Greek, Hebrew, and higher branches, \$4.50
Boarding, in the immediate vicinity of the Academy, at \$1.50 per week.

JOSEPH H. HAYDEN,
Secretary, Board of Trustees.

For reference as to the character and standing of the Institution, the certificate of the Examining committee is here presented:—

The undersigned, having attended the examination of Hill's Academy at Essex, Ct., under the care of Mr. Stanton Belden, A. B., would express their approbation of the same, and their gratification in witnessing the performances of the pupils. The recitations in English, Latin and Greek, in Arithmetic and Geography, in Navigation, Surveying and Euclid's Geometry, in Philosophy, Chemistry, Rhetoric and History, were highly creditable to the qualifications and exertions of the Instructor, and to the application of his pupils. We cheerfully recommend the Academy to public confidence and patronage, hoping that it will invite attention, and contribute greatly to the systematic training of youth for the responsible callings and active duties of life.

JOSEPH HILL,
TIMOTHY STARR,
ALPHRED STARKES,
WILLIAM CASE,
ORSON SPENCER,
PIERCE BACCHETT,
Board of Examiners.

Having been present during a part of the examination mentioned above, I fully concur in the opinion and recommendation of the Board of Examiners.

HENRY HILL.
Essex, March 18, 1834. 3w10

POETRY.

THE LONG LOST SHIP.

[A FRAGMENT.]

Serene the morning dawned. The darkness fled
Before the coming light, and left exposed
The deeds which it concealed of winter in his
Safe retreat—his summer residence.
Here had he reared his mighty works, the toil
Of many a year, and proudly showed his high
Built towers, his floating citadels shining
On every side, and flashing round their light
Insufferable, as they stately rock'd
On ocean's bosom—works which long defied
The ravages of time, who did not care
To lay his all-destroying hand upon
These proud, these icy monuments. But now
Capricious winter in his sport, to show
How easily he could do it, lifted high
His hand, and from their moorings struck away
These baseless fabrics, and let loose his storms
To chase them far, to hide in warmer seas.
Wh he coursed to and fro, and tacking round
To shun the danger, as it came, the ship
Had seen it all—seen winter's sternest look
And wildest work, and yet no loss sustained.
Where late appeared the ocean close confined,
An opening now is made, a passage, where
No power the surge had breathed—where before
No sound was ever heard but roaring winds,
And sullen growl of bear, and eagle's scream,
And cracking ice, and sliding mountains' crash,
Where all is everlasting congelation—
Earth bound in adamant bands.

But lo!

In now desecrated by a gentle breeze
Slow coming, ship dismantled—strangely furled
Her sails—yards hanging odd—distress is there,
Her course not long—on sunken ice she grounds.
The boat is manned to give relief. They rise
Upon the oar—they near. Who? Where? From whence?
But no return. No one is seen. For she
Herself an iceberg near, and pilot none,
The long lost ship, imprisoned long and deep
In massy walls, as anxious now to shun
That frightful solitude, comes forth alone.
Long since indeed when first she wandered there;
For see her sides moss-grown, and spars how changed,
And canvas, too, in tatters torn by gales
Unnumbered, roaring through her top.
Where made, and when, by whom conducted there,
And when and what their awful fate—all h
In deepest mystery.

The boat comes up.
'A wretched bulk,'—like dwell'ng long forsook.
So where the busy foot of man hath trod
The tall grass seeds.

Now the side they scale,
And through her port, behold, a human form
Is seen in sitting posture. 'Hail!' No word
Comes back. On deck they wade in heavy snow,
To find the pass below. An awful place.
Who dare descend? They stand—then venture on.
Shall it be said? A man with log-book spread,
And pen in hand, as in abstraction lost
For word the course to tell—disasters all—
Right forward looking, heed not who came,
For on his cheek and manly brow had come
A green, damp mould, that veiled his eye-ball too;
Long waiting for the tardy word to end
His record, yet unwritten out. And thus
The writing was: "November's eleventh day,
And early did the master's tender wife
Reign her spirit. And our fire is gone
Since yesterday. To strike it new again
In vain is labor spent. Twice thirty days,
And ten, we now have been frozen in.
No fire—no fuel—and no sustenance—
And oh!"

At hapless chronicle, here to record
In nature's will retreat her mysteries!
Thy tale is told, and told without a word;
For cruel winter in his early mood,
In sudden fit, forth reaching, seizing quick
His icy sceptre, soon thy work to spoil,
Touched then thy hand, and still in death it enlaid.
With horror petrified thy speechless stand,
And gaze upon this piteous spectacle—
Then break away and seek the larger room.
There, in the snug-built berth, reclining lay,
In attitude of deepest rest,
Reposing quietly, and seeming fresh
And beautiful as newly gathered rose,
A lovely female form. The spirit gone,
Had left her long so blooming there.

As one
Intent upon his task, and sitting straight
In distant corner of this ancient cell,
Her husband was—of youthful countenance,
In one hand holding fast the flint—and all
The other assuring the flint—and all
Prepared and close before him waiting lay
The tinder to receive the spark; but strange
To say, before the work was done, the spark
Of life went out. The work, faithful to his trust,
The lifeless watch-dog lay; and all the men
Were there. Long had they lain; as records told
That in his annual course the faithful sun
Upon that scene had gazed, and then retired,
The seventeenth time.

No mercy craved, the boat
They seek and silent roared away, each with
His own most solemn musings filled—but all
Most deeply felt that God the winter made,
And none can stand before his cold.

THE BLIND BOY.

The day was bright and beautiful;
The boys to play had gone,
Save one who sat beside the door,
Dejected and alone.
And as the tone of merry sport
Came faintly to his ear,
He sigh'd, and from his swelling lids
He brush'd the falling tear.
His little heart was rent with pain;
He could not join their play;
He could not run about the fields,
As by the brook-side stray.
The rolling hoop, the bounding ball,
The kite born by the wind,
The acorn hunt, were naught to him;
For he, alas, was blind.
He could not see the setting sun,
And watch the glowing skies;
The beauty of the moon and stars
Fell not upon his eyes;

The rainbow when it spann'd the clouds,
Was lost upon his sight;
And waving woods and sparkling streams;
For all to him was night.

These truths came fresh into his mind,
While sitting thus apart;
No wonder that the tear-drop fell,
And heavy was his heart.
Ah, little did the youthful throng,
Whose hearts were full of joy,
Reflect upon the lonely state
Of that poor sightless boy!

From the Christian Gazette.

LINES

Written on seeing the Miniature of Miss S. Jones, of Boston.

It is mould'ring to dust in the grave dark and dreary:
That form by the clod of the valley is press'd;
But 'tis sweet to the Christian, when toil-worn and weary,
To find, from the hills of mortality, rest

I would not again, though my heart has been anguish'd,
While reading these features the pencil has drawn,
And memory brings up her form as it languish'd,
And tells me her spirit has left it and gone;

I would not again, if the power were given,
To life's evanescence that low'd one restore;
For she rests, sweetly rest, with her Saviour in heaven,
And drinks of the cup of affliction no more.

From Willis' "First Impressions of Europe."

RELICS OF EUROPE.

I have devoted a week to the museum of Naples.
It is a world! anything like a description of it would
tiresome an antiquary. It is one of those things
(and there are many in Europe,) that fortunately
compel travel. You must come abroad to get an
idea of it.

The first day I buried myself among the curiosities
found in Pompeii. After walking through the
chamber and streets where they were found, I came
to them naturally with interest. I had visited a
disentombed city, buried for seventeen centuries—
had trodden in their wheel tracks—and wandered
in their dining rooms, their chambers and their mar-
ket places. And here were gathered in one place,
their pictures, their statues, their cooking utensils,
their ornaments, their very food, as it was found
cooked upon their tables! I am puzzled, in looking
over my note book, to know what to mention.
The catalogue fills a printed volume. A curious corner
in one of the cases was that containing the articles
found on the toilet of the wealthiest Pompeian's wife.
Here were pots of rouge, ivory pins, necklaces, ear-
rings, bracelets, small silver mirrors, &c. In the
next case were two loaves of bread, found in a bak-
er's oven, and stamped with his name. Two large
casses of precious gums, camoes, and incense of all
descriptions, stand in the centre of this room, among
which, by the way most exquisitely done, are two
which one can not look at without a blush. Another
case is filled with eatables, found upon the table
—eggs, fish bones, honey comb, grain, fruits, &c.
In the repository for ancient glass are several cery-
rury urns, in which the ashes of the dead are per-
fectly preserved, and numerous small glass lacry-
matories, in which the tears of the survivors were
deposited in the tombs.

The brazen furniture of Pompeii, the lamps par-
ticularly, are of the most beautiful models. Trees,
to which the lamps are suspended like fruit, vines,
statues holding them in their hands, and numerous
other contrivances were among them, far exceeding
in beauty, any similar furniture of our time. It
appears that the ancients did not know the use of the
fork, as every article of table service, except this
has been found here.

To conceive the interest attached to the thousand
things in this museum, one must imagine a modern
city, Boston for instance, completely buried by a
terrible and unexpected convulsion of nature. Its in-
habitants mostly escape, but from various causes leave
their city entombed, and in a hundred years grass
grows over it and its very locality is forgotten.
Near two thousand years elapse, and then a peasant
digging in a field, strikes upon its ruins, and it
is unearthed just as it stands at this moment, with
all its utensils, books, pictures, houses, and streets,
in untouched preservation. What a subject for
speculation! What food for curiosity! What a
living and breathing chapter of history were this!
Far more interesting is Pompeii. For the age in
which it flourished, and the characters who trod its
streets, are among the most remarkable in history.
The brazen lamp shown to me was a curiosity, was
lit every evening in the time of Christ. The hand-
some chambers through which I had wandered a day
or two ago, and from which was brought the anti-
que chair, were the home of Sallust, and doubtless
had been honored by the visits of Cicero, whose vil-
la, half excavated, is near by, and by all the poets,
scholars and statesmen of his time. One might ex-
plore endlessly thus! and it is that which makes
these lands of forgotten empires so delightful to the
traveller. His mind is fed by the very air. He
needs no amusements, company or books, except the
history of the place. The spot is peopled, wherever
he may stray, and the common necessities of life
seem to pluck him from a far reaching dream, in
which he had summoned back receding ages, and
was communing face to face with philosophers, po-
ets, and emperors, like a magician before his mir-
rors; Pompeii and its ruins seem to be visions.
I cannot shake myself and wake to their reality.
My mind refuses to go back so far. Seventeen hun-
dred years!

From the Western Methodist.

ORIGIN OF THE CHEROKEES.

Messrs. Editors,—

The curious and inquisitive have long since man-
ifested anxiety to know, from which of Noah's sons
the aborigines of North America have their origin.
I feel well convinced, that of this we shall never be
informed certainly; unless He who made of one
blood all nations that dwell upon the earth, shall con-
descend to make us a special revelation on this sub-
ject.

It is, however, allowed, I believed, to offer some
speculations built upon hypothesis, and plain mat-
ter of fact. On the latter I rely principally, in sup-
port of the notions which I shall here advance.

To me, at least, it is probable that the Indians,
(as they are commonly called,) are the descendants
of Shem, of Abraham, of Isaac, of Jacob. Permit
me to remark here, that I write directly in reference
to the Cherokee tribe, among whom I labored as
missionary one year; and from whom I learned the
circumstances and traditions detailed below, which
go strongly to support the above supposition. They
once had a city of refuge, the site of which could yet
be pointed out—perhaps adjacent, or immediately on
the line which divides Tennessee State from North
Carolina. It was called, and is yet known by the
name Echota—"the beloved," "the holy city."

On this consecrated spot, human blood was not to
be shed. It afforded not only protection to trans-
gressors of their own tribe, but prisoners of war were
safe if ever they placed their feet on the sacred
ground and continued there. "These six cities shall

be a refuge, both for the children of Israel, and for
the stranger, and for the sojourner among them, &c.
Numb. xxxv. 15. The seat of the general council
house, after the formation of a written constitution
and laws, was called in tenderest recollection of the
old, New Echota, [pronounced E-tcho-tah.]

It is not unrequently the case, in passing through
gaps of the mountains, the traveller discovers large
heaps of stones, weighing perhaps from one to five
pounds. The Indian tradition is, that in times past,
when they started on a war or hunting expedition,
and ascended those mountains which overlooked
their towns or homes, they would all pray to the
Great Spirit, promising if he would keep them, and
make their enterprise prosperous, and bring them
again in safety to that place, that again they would
pray unto him; and as a remembrance of such a
covenant, each would take up a stone, and cast them
in a heap; see Gen. xxviii. 18, and xxxii. 45. You
will doubtless be enabled to discover a very striking
similarity between the circumstances related, and the
scripture occurrences and facts referred to.

But if, after all, some would still object to my
supposition, by inquiring how any of the Israelites
ever have reached the shores. To such I would
reply, we have every necessary assurance, that in
the reign of Solomon, they learned to some degree
of perfection, the art of navigation, on which no
doubt they improved until the dispersion of the Ten
Tribes; when perhaps numbers of them, scorning to
be subjected to a foreign yoke, embarked, determin-
ed to seek and colonize some more peaceful clime.
Guided by divine providence, they ultimately reach-
ed this vast continent, explored its coast, visited its
interior, gave it a thin population, in process of time
lost the knowledge, in a great degree of God and
their duty, of the arts and sciences; and thus be-
came the wandering savage.

A short account of their religion, laws, and cus-
toms, will furnish matter for a second communica-
tion.

F. G. F.

From the Vermont Watchman.

WHAT TO DO WITH RUM.

Mr. Editor,—

Many persons ask, "What shall we do with it?"
when we persuade them to abandon ardent spirit. I
answer destroy your enemies with it. The house of
an innkeeper of my acquaintance was very much
infested with vermin; he resorted to many differ-
ent methods, but could not destroy them; at length
he thought of the effect ardent spirits had upon his
two-legged customers, and he resolved to make an
experiment. Accordingly he prepared a pan of
black strap, set it in the cellar, and waited the event.
The next morning he found fourteen large rats
lying helpless around the pan. It is needless to
add, he pursued this device until his house was
cleared of rats and mice.

A farmer's corn was much annoyed by a bear,
which he was not able to destroy until he thought
of rum. He procured a vessel of well-sweetened
rum, and the next morning Bruin was too rich and
happy to go or stand. A few have found that corn,
strongly saturated with rum, will take away the use
of a leg and wing from crows. One old farmer told
me last summer that grasshoppers loved it too. Now
I say, neither throw away nor burn ardent spirit,
nor for conscience's sake murder human beings with
it—but destroy rats, mice, grasshoppers, bears and
crows. Foxes, I presume, are too cunning to drink
it.

A. B. N.

A THOUGHT FOR DRUNKARDS.

"Be sober, be vigilant; because your adversary
the devil, as a roaring lion, walketh about, seek-
ing whom he may devour."—1 Pet. v. 8.

Seeking whom he may devour; whom he may
gulp down! It is not every one he can swallow
down! Those who are sober, and vigilant, are
proof against him; these he may not swallow down;
those who are drunken with the cares of this world,
&c., are unwatchful; these he may swallow down.
There is a beauty in this verse, and a striking ap-
position between the first and last words, which I
think has not been noticed.—Be sober. If you
swallow strong drink down, the devil will swallow
you down. Hear this—ye drunkards, toppers, and
tipplers, or by whatsoever name ye are known in so-
ciety, or among your fellow sinners. Strong drink
is not only the way to the devil, but the devil's way
into you; and ye are such as the devil may par-
ticularly swallow down.—Dr. Clarke's Commen-
tary.

A TRAGEDY IN REAL LIFE.

From private correspondence we glean the fol-
lowing particulars of a painful tragedy, which has
just been acted on the stage of real life at New Or-
leans; fatal as its acts have been already, it is to
be feared, that "more lives must yet be drained"
before the last scenes are closed to our view by the
curtain of fulfilment.

Mr. M—, an old, and worthy citizen of New-
Orleans had retired with an ample fortune, and a
beloved and only daughter, to his estate in the
neighborhood of the city, where he educated this
sole pride of his heart, in all that could adorn her
person, or enlarge her mind. In the meridian of
her beauty and accomplishments, she was wooed
and won by Mr. H—, a gentleman in every
way calculated to make her happy;—and for many
months they were so, until some mercantile specu-
lations provided for him by the wealth of his father,
drew him to England, where he remained about a
year.

On reaching his country once more, with his
heart yearning for home, and his conscience, un-
der the influence of his absence, he found unequivocal proof of his
wife's infidelity. Enraged almost to madness, he
taxed her with her guilt, which she confessed to
him on her knees, yet refused to yield him up the
name of her seducer;—until moved by the tears
and eloquence of her wretched father, she acknowl-
edged him to be Mr. —, a rich young planter.
To him, the broken hearted parent went, demand-
ing reparation for the loss of his once darling child,
and the seducer pledged himself, that if a divorce
could be obtained, he would repair the wrong, as far
as lay within his power, by an immediate marriage.
With this slender consolation the afflicted father
bought the injured husband to forego all personal
revenge, that he might thus in part remove the
stigma which his worthless child had fixed on her-
self and them. By the aid of eminent counsel, the
decree of divorce was speedily procured, and with
the document in his possession, the afflicted father
once more sought his child's seducer; but now, he
peremptorily refused to ratify his pledge, and find-
ing all entreaties useless, the father left him with
this warning:—"young man, though your conduct
proves you a villain, I will not, without due delib-
eration, hurry you or myself into the presence of an
offended God:—I give you fourteen days to reflect
on what you have done; if then, you still refuse
her satisfaction, you shall accord it to me." The
two weeks passed without producing the desired re-
sult, and on the following morning, at day light,
they met. The old man's eye failed him, and the
seducer stood unharmed by his fire, while he, with
a more deliberate aim, added to the ruin of the
daughter, her father's death, by shooting him
through the heart.

On the following day, the 20th of last month, the
lamented old man was buried with military honors,
having fought with distinction in the revolutionary
war; and since his death, the planter has received
a challenge from the husband, not—as he stated—
to atone for the loss of a worthless woman, but to
avenge the fall of an honored father. Four others
—relatives of the deceased—have followed his ex-
ample, and it is to be feared that before this time
more victims have been added to the catalogue of
deaths, resulting from the indulgence of an unhal-
lowed passion.—N. Y. Trav.

FORGIVENESS OF INJURIES.

A gentleman once went to Sir Eardley Wilmot,
(formerly lord chief justice of the court of common
pleas,) under the influence of great wrath and in-
dignation, at a real injury he had received from a
person high in the political world, and which he
was meditating how to resent in the most effectual
manner. After relating the particulars, he asked
Sir Eardley, if he did not think it would be mainly
to resent it? "Yes," said the knight, "it will be
mainly to resent it, but it will be God-like to forgive
it." The gentleman declared that this had such an
instantaneous effect upon him, that he came
away quite a different man, and in a very different
temper from that in which he went.

YOUTH'S DEPARTMENT.

The following artless and pathetic letter we com-
mended to all our youthful readers: most earnestly
hoping that it may be read with seriousness and be
productive of good. The little writer was a daugh-
ter of Leigh Richmond, the author of those two beau-
tiful and useful tracts, the "Dairyman's Daughter,"
and the young "Cottager;" which if the readers
of this have not read, we hope they will lose no
time in procuring and perusing them.—Rel. Her-
ald.

LETTER

Written by Charlotte Richmond, in her seventh
year, to her sister Mrs. Marshall, in Scot-
land, on the death of her brother
Wilberforce Richmond.

My Dear Mary,—

It is a long time since I wrote to you; but I have
not forgotten you, for you know I love you very
much. We were not sorry to hear dear Willy
was dead, and I asked them why they cried so
much. He did not look any different, only a little
pale; so I did not think this meant dying; but they
told me dear Willy was dead, and would never
speak to me any more. It made me cry very much
too; but poor papa cried the most, and took him up
in his arms and kissed him very often, and so did
poor Fanny and mama, and Mrs. Gasking; and it
was a sad time. Then papa went into the parlor
to tell Legh, for all the others were at church, and
papa told him he was crying for joy, because dear
Willy was in heaven; and then Legh cried too,
but I do not think that Legh cried for joy, for
he looked so sad and cried so much, papa
took us into the study, and made a beautiful pray-
er, and thanked God very much for Willy's being
in heaven, and asked God to let all his brothers
and sisters, and papa and mama go there too, and
papa told us to pray that God would take us to that
place where our Saviour and Willy and the baby
are, and where they will never die again, and live
with God, and be so very beautiful and glorious. I
will tell you what dear Willy said to me when he
kissed me on Sunday. He told me to come and
kiss him, and he said to me, "When poor Willy
dies, shall you be sorry?" I said, "Oh yes, dear
Willy," he said, "Oh, but I am going to God in
heaven, dear Charley, and you must be a good
girl and come to me in heaven; but then promise
me before I die, that you will never come out of
your room in the morning, or lie down at night,
without reading the bible or praying to God." I
said I would not, and I hope I do not.

Dear Mary, I want very much to be good and
go to God and dear Willy in heaven. Dear Willy
said, "I will give you something to remember me
by when I am dead; and you must often repeat it."
"Suffer little children to come unto me, and forbid
them not, for of such is the kingdom of heaven."—
He said Jesus said this, and dear Charley may come
too, and he will love you and fetch you also to heav-
en." Then he told me to say it to him before he
died, and I said it to him, for Fanny had taught me
a long time ago. I think it is a very pretty verse,
dear Mary do you not? I can say a pretty hymn
about it. Willy died in Fanny's room, in her bed.
They laid him with the baby in the Church, and
we all looked at him; it looked so dark and sorrow-
ful, but the coffin was very pretty. It was blue, and
it had silver angels on it, and one angel had a Bible
in his hand, and pointed to the word Eternity, and
it was something very pretty. I think papa said it
was a pot of incense, but I forget what it meant.—
There was a beautiful basket upon it, and Wilber-
force was written upon the coffin, and "aged 18;"
and Mr. Tandy told us to look, for it was the last
time we should see my dear brother, and it made
me cry very much to leave him in that dark place,
and so did every body, papa and Mr. Grimshaw;
but they told me he did not see the dark, for it was
only his body, and his mind was in a holy, glorious,
light place above the sun, a long way with God,
singing very sweet with the angels, and singing to
Jesus Christ on a golden harp, and a golden crown
on his head, and shining all over very lovely, and
made Theophilus, and Legh and me give up cry-
ing, and Ann Palmer taught us to pray to be like
him and to go to him, and then she read us all about
Willy, and heaven, and the Revelation, and showed
us what he sang in the 5th chapter. Will you
find it if you have a bible, it is so pretty, and she
then prayed.

Every body cried, but every body did not cry for
joy, or they would not be sorry; and I walked with
Theophilus, and he had a cloak made of black, on,
and it made me cry so much; but Mr. Grimshaw
had a white one on, and Mr. Ayre and Charles and
Mr. Higgins, and a great many more and every
body but papa and our brothers and Mr. Grimshaw
read out loud, by the church yard, some beautiful
things about dying and rising again, from the Bible.
James the clerk could not speak for crying,
for he loved Willy very much; his little boy is ill.

I have got a pretty tree in my garden; Willy
brought it from the field and planted it there—it
grows so much I love it. Once I remember he pulled
a sprig off it and ate the berries off it, and I take
care of it for my dear Willy's sake, because he set
it, and I am so glad it is in my garden. The snow
drops are all out. Dear Willy looked like one of
them when he was dead. His room was full of
flowers and there were flowers in his coffin, but he
looked the prettiest. Do come, dear Mary, and
comfort dear Fanny, and we will take you to dear
Willy's grave and show you where he is in his
pretty blue coffin. But his soul is in heaven—only
his body in the coffin. I hope the worms will not
come to him for a long time and spoil him, for he
was so very beautiful, but papa told me not to think
of that, for God could make him more beautiful
if he died, and I cannot help thinking of it; and
Theophilus prays with me in the nursery, and we
pray that God would take us to dear Willy.

Write to me, if you please, dear Mary—pray do,
and tell me about Willy in heaven. I love to hear
of that best. Good bye, dear Mary.

I am your affectionate dear little girl,
CHARLOTTE E. RICHMOND.

A GRANDSON'S QUESTION.

A gentleman on Long Island, brought forward
his strong argument against the Bible, declaring
in the face of all proof, "I am seventy years of
age, and have never seen such a place as hell, after
all that has been said about it." His little grandson,
of about seven years of age, who was all the while
listening to the conversation, asked him, "Grand-
father, have you ever been dead yet?" There the
conversation ended, at least for that time.

TO PRESERVE BOOKS.

A few drops of any perfumed oil will secure libra-
ries from the consuming effects of mould and damp-
ness, Russian leather, which is perfumed with the tar of
the birch tree, never moulders; and merchants suffer
large bales of this leather to remain in the Lon-
don docks, knowing that it cannot sustain any injury
from damp. This manner of preserving books with
perfumed oil, was known to the ancients. The Ro-
mans used oil of cedar to preserve valuable MSS.
Hence the expression used by Horace—"Digno-
cens," meaning any work worthy of being anointed
with cedar oil, or in other words, worthy of being
preserved and remembered.

PROTECTION
INSURANCE COMPANY

Having been duly organized, are now ready to re-
ceive proposals for FIRE and MARINE INSU-
RANCE, at their office in State street a few doors
west of Front street.

THIS Institution was incorporated by the Legis-
lature of this State, for the purpose of effecting
FIRE and MARINE INSURANCE. Its capital is ONE
HUNDRED AND FIFTY THOUSAND DOL-
LARS, with liberty to increase the same to Half a
Million. The first named sum is all paid in or secured,
and the whole amount (\$150,000) is vested in Bank
Funds, Mortgages, and approved endorsed notes; all
which, on the shortest notice, could be converted into
cash, and appropriated to the payment of losses. The
Directors pledge themselves to issue policies on as
favorable terms as any other Office in the United
States, and by fairness and liberality in conducting
the business of the Company, they expect to gain the
confidence of the public. The following gentlemen
are Directors of the Company:—

Wm. W. Ellsworth,	Martin Cowles,
Solomon Porter,	Martin Weles,
Joachim Brown,	Henry Waterman,
Merrick W. Chapin,	Samuel Kellogg,
James B. Hooper,	Daniel Hopkins,
Nathan Morgan,	Charles Sheldon,
Henry Hudson,	Henry A. Perkins,
Roderick Terry,	Horatio Alden,
Edward Watkinson,	Joshua P. Burnham,
Thomas C. Perkins,	C. H. Northam,
	D. F. Robinson,

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Sec'y.

DISSOLUTION.

THE co-partnership heretofore existing under the
firm of C. R. & J. F. COMSTOCK, Main street,
and COMSTOCK & CO., State street, is by mutual
consent this day dissolved.
All persons having unsettled accounts are request-
ed to call and settle them immediately, at the store of
Comstock & Co., Main street.

C. R. COMSTOCK,
J. F. COMSTOCK.

Hartford, Feb. 7.

CO-PARTNERSHIP.

THE subscribers have formed a connection in
business, under the firm of

Comstock & Co.

The Boot and Shoe business, in all
its various branches, at Wholesale and
Retail, will be continued at the old
stand of C. R. & J. F. COMSTOCK,
on Main street, and at their store in State street.
Thankful for past patronage, they solicit a continu-
ance. Measured work will be attended to with care
and despatch.

C. R. COMSTOCK,
J. F. COMSTOCK,
DANIEL TOWNSEND.

Hartford, February 8.

NEW AND VALUABLE
BOOKS.

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